

Rev. Horace Grant Underwood (1859-1916)

Horace Grant Underwood was the first ordained resident Presbyterian missionary to Korea. He was born July 19, 1859, in England. The family later moved to the New York area and he graduated from New York University in 1881; then in 1884 from the Dutch Reformed Theological Seminary in New Brunswick, New Jersey.

In October 1880, a new missionary interest among students led to the formation of the American Inter-seminary Alliance. At the meeting of this body, in October 1883, Horace G. Underwood and Henry G. Appenzeller were present. The previous winter, Mr Underwood had been present when a paper was read on the need for men to open work in Korea and he had set to work to find someone for this work. He himself had been thinking of service in India but when nobody volunteered, the conviction became strong that he himself should volunteer for Korea. He was turned down twice and was about to return to his first decision in favor of India when he was appointed to Korea on July 28, 1884 and set sail for Japan, where he was to study the language with such teachers as he could find there. His language teacher was none other than Rijutei (Japanese form of what was probably Yi Su-Jong) who had recently become a Christian and had made a translation of the Gospel of Mark into his native Korean, which was then published by the American Bible Society, in Japan. This translation was ready to hand for Underwood and Appenzeller to take with them when they went on to Korea, in April 1885.

Underwood and Rev. and Mrs. Henry G. Appenzeller of the Methodist Mission arrived from Japan on the same ship in Chemulpo (Inchon) harbor on Easter Sunday, April 5, 1885. The fact that Mr Underwood was unmarried now proved an asset. The political situation over the previous months had been such that the embassy officer urged that it would not be safe for Mrs Appenzeller to stay and the Appenzellers consequently returned to Japan for several months.

Mr Underwood had studied medicine for a year before leaving the States and this made it possible for him to be of immediate help to Dr. Horace N. Allen in the new government hospital. He also began teaching Chemistry and Physics in the government medical school connected with the hospital. The following year, he opened an orphanage for boys in a building adjoining his home. This was the beginning from which grew the present Kyong Sin Boys' High School and Yonsei University.

Mr Underwood related how the first missionaries of the two Missions gathered on their first New Years' Eve (Dec 31, 1885) for worship and asked God to give them souls that very first year. Their faith was almost staggered at the presumption of such a prayer as they thought of how Morrison had waited seven years in China for his first convert. The prayer was answered and the first Korean was baptized July 11, 1886.

Among the group of Koreans who had been persuaded to work with John Ross in Manchuria on the translation of the Gospel of Luke into Korean, completed in 1882, was Soh Sang-Yoon. He had returned from Manchuria to his home in Wiju, on the Yalu River, but was forced to flee to the safety of his clan village of Sorai, in western Whanghai Province. Here, he and his brother gathered a small group of Christians from among their relatives and friends. Toward the end of 1886, Soh Sang-Yoon presented himself at Mr Underwood's home in Seoul with a letter of introduction from Mr Ross. He brought news that there were several in his village who desired baptism. The following spring, a group from this village came to see Mr Underwood. "They were examined before the whole Mission and, finding that they had been believers for some years and were able to state intelligently the grounds of their faith, the Mission unanimously decided that three of them should be admitted to the church by baptism." So writes Mr Underwood. They were warned

Underwood

of the danger involved, for the law proclaiming the death penalty for anyone accepting the Christian religion was still in force. They said that they had taken all this into consideration and had been holding a service for themselves in one another's houses. So with Mr Hulbert guarding the door against possible interruptions, Mr Underwood baptized them. In the fall of 1887, Mr Underwood visited Sorai village and found a group of seven more who were ready for baptism.

On Sept 12, 1887, the first Presbyterian church, the Saemoonan Church, was organized in Seoul. It met first in Mr Underwood's home, in Chong Dong, and then moved to a small building near his home. It was most appropriate that the Rev John Ross, who had done so much to make all this possible, was present in Seoul on the occasion of the organization of the new church. There were 14 charter members and one more was added, the following Sunday, at which time two elders were elected and ordained. In 1894, the church had outgrown its building and a new one was constructed on the site of the present church. Less than a month after its organization, the first Methodist church, the Chong Dong Church, was organized on Oct 9, 1887. These two churches have had a great influence on the Christian movement in Korea, over the years.

Exploratory journeys were soon begun to investigate the country. In the fall of 1887, Mr Underwood made his first trip to Songdo (Kaesong), Sorai, Pyongyang and Wiju, taking with him a supply of simple medicines and books to be sold. This trip was in response to invitations from the group from Sorai and interested persons in other places. The following spring (1888), he made a second trip with Mr Appenzeller as far as Pyongyang. But on reaching Pyongyang, they were met with a message recalling them to Seoul, because of the Interdict of 1868, which forbade the teaching of Christianity in the country. The reason was that the Catholics had secretly bought an elevated site for their cathedral, which overlooked the palace. This resulted in great indignation and the edict forbidding the teaching of Christianity. The missionaries were ordered back to Seoul and all religious services were suspended for several months.

In March of 1889, Dr Lillias Horton had arrived in Seoul to attend the Queen, and she and Mr Underwood were married. They took their famous wedding trip, travelling for two months through the northern part of the country, a distance of over a thousand miles and seeing some 600 patients. They arrived in Wiju on April 27th and found 100 applicants for baptism awaiting them. Since Mr Underwood's passport did not allow him to baptize in Korea, the group crossed the river to the Manchurian side and held a Communion service at which 33 were baptized.

Underwood and Appenzeller had hardly arrived in Korea when it became evident that improvements were needed in the translations of the New Testament books made by Ross and Rijutel. In February 1887, a meeting of all the missionaries was held in Seoul and a Bible translation committee was formed on which Underwood was involved. In 1901, the new translation of the New Testament was completed and then revised by 1904. The Old Testament was completed in 1910. It is recorded that the three members of the translating board (Underwood, Gale and Reynolds) had met 555 times.

In 1907, the Presbyterian Church of Korea was formed, with one Presbytery and seven sub-presbyteries. In 1912, the one Presbytery was raised to a General Assembly and the seven sub-presbyteries to full presbyteries and the Church was formally on its way. The first meeting of the General Assembly convened in Pyongyang on Sept 1, 1912, with Mr Underwood as Moderator.

In 1915, the Chosen Christian College was established in Seoul. There had been long discussions over whether to have one college or two and where to locate it. Finally, in the spring of 1914, a college preparatory class was started in the Central YMCA in Seoul and college classes were begun in the same temporary quarters in March 1915. This was the beginning of Yonsei University. Rev. H. E. Underwood was the first president and served until his death in Atlantic City, N. J., Oct 12, 1916.

Allen D Clark

FRESH FACTS.

Between November 1 of last year and March 1, more than four hundred Korean catechumens had been received at the one station of Pyeng Yang. They are coming in at the rate of one hundred a month. The present number of Christians exceeds one thousand.

*the Church at Hwaeng
Advised - Jan., 1897, p. 421*

EA.

[January,

HIS DECEASE.

He who "doeth all things well" took him home to himself. This church is left as his work. It was his plan that no foreign funds should be used in its construction. He denied himself the privilege of giving. He told the people what they ought to do. One gave all the wood except the twelve main stanchions, which were given by another. Others gave rice; many gave labor; one poor widow who had nothing, although a Korean lady, walked to the seaside, and up to her knees in mud, dug clams, sold them and gave all the proceeds to help in the Lord's house. Every Sunday this same woman walks forty odd li (thirteen English miles, to church, and when I was there she had not missed a Sunday, rain or shine, since her conversion almost a year before. This work has not gone on unhindered.

PERSECUTED.

Persecutions of a petty kind have not been entirely wanting. During the Tong Hak disturbance many were the threats by the Tong Hak leaders of death to the Christians and to their foreign teacher; but in the strength of God they trusted, and God so honored their faith that though on three different occasions the day was set for the razing of the village and the death of their foreign teacher, not once did they get there, and strangest of all, if we have a right to call God's doings strange, this village of all the villages for miles and miles around was the one that did not suffer from the Tong Hak depredations. God seemed to cause a fear and awe to fall on all who would oppose their simple childlike faith in him.

NEW CHURCH.

When but a few funds were in they commenced work on the new church, a poor widow having given the site. Slowly they pushed forward the work. At first it was to be only a straw-thatched house. Funds came in and they decided to make it with a slate roof; but more funds came in and now a nice, substantial tiled house is their church home, where they meet from time to time to worship the one true and only God. It is all their own work, built through sacrifice and self-denial to show their love to their Heavenly Father for the gift of his son Jesus Christ. For some time past a good work had been going on among the people. Mr. Saw Hyeng Jo, their leader, positively refused to accept a salary from Mr. McKenzie, either as a teacher or Christian worker, for fear the people would think he was a Christian for what he was getting. Mr. McKenzie had been carefully instructing the people in Bible truth, and had asked me to come down and with him, catechise and baptize a number of applicants.

BAPTISMS.

Those whom he thought ready were not more than about one-half of those who desired baptism, but he wished to go slowly. Those of whom he had spoken were examined in the presence of Dr. Wells and the three leading Christians there. Nine women and ten men were baptized while I was there. The communion also was administered. While there, too, we also had the privilege of dedicating the church, organizing a Sunday-school and putting the work on such a basis that, with two or three yearly visits by missionaries, the natives can carry on the work.

KOREA.

REV. H. G. UNDERWOOD, D.D., *Seoul, Korea*:- During the part of a year that has passed, the work has been varied by two trips to Chang Yun, on both of which stops were made and work carried on in many towns and villages. When Dr. Wells was with me a large quantity of medicines was dispensed and all the sick who came were directed to the Great Physician of the soul. A stop at Song Do of a day showed the possibilities of work at this commercial centre of the whole land. In the morning a large crowd gathered, and after listening attentively to the gospel for over an hour, quickly purchased tracts to the tune of over ten thousand (10,000) cash. The Christians who are there soon hunted us up, and, with inquirers, the still, small hours of the night wore away.

POSSIBILITIES.

We were much impressed with the possibilities of the place as a centre from which influences would reach far and wide. We plan for more than one visit to this city in the coming year.

Haija of Whang Hai Do also gave us a good reception, and the influence of Mr. Miller's previous visit was seen in extended sales of books, not a few people stating that they knew these books were good, for they had bought some when Min Hyo Sa (Mr. Miller) had been around.

FREQUENT STOPS.

All the way to Chang Yun we stopped as often as circumstances would permit, to see the sick and preach the gospel. Arriving at Sorai, in Chang Yun, one of the first things that struck us was the new church. Right on the site where but a little while ago the village deities had been worshiped, in a beautiful little grove, was the first Christian church built entirely without foreign aid by the Koreans themselves. The work of Mr. McKenzie and the life that he led in this village has left its indelible mark upon the place and the surrounding country.

the Church at Hwaeng and Abroad" Jan. 1897 p. 46

*1897
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Korea's Pressing Need.—Mrs. Isabella Bird Bishop, in a stirring appeal for prompt and large reinforcements to the work in Korea, writes: "The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. The Spirit of God still moves on the earth, and the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men. Not in Pyeng Yang only, but here in the capital, the seed sown so long in tears is promising to yield a harvest, if the reapers come.

"Now a door is opened wide in Korea—how wide only those can know who are on the spot. *Very many* are prepared to renounce devil worship and to worship the true God if only they are taught how; and large numbers more who have heard and received the gospel are earnestly craving to be instructed in its rules of holy living. How widely the desire is spread and how great the movement is, Mr. Moffett will tell you far better than I can.

"The methods of the missionaries are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it, perhaps, more than on any other agency, hang our hopes for the advancement of Christ's kingdom in Korea.

"I came to Korea a fortnight earlier than I had intended to in order to attend the Presbyterian annual meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view, and so much in harmony as to the way of carrying it out."

"The Church at Home and Abroad" Jan. 1897, p. 7.

Church Work in Pyeng Yang.

Mr. Graham Lee wrote in September from Pyeng Yang as follows:

Our church work has kept up its steady growth. Our building holds now about three hundred, and every Sunday it is packed to the doors, and many stand on the outside. Three times this year we have enlarged our church to meet its growing demands, and we must soon enlarge again. Next Sunday we are to have communion service, and expect to baptize about twenty-five men and women. These will make about one hundred baptisms this year so far, and besides this we have received over three hundred catechumens. It is the Lord's work and wonderful in our eyes.

*p. 29
"The Church at Home and Abroad"
Jan. 1897 and onward*

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Rev. Horace H. Underwood, Ph. D.
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions
March 13, 1951

The Board made record of the death of the Rev. Horace Horton Underwood, Ph.D., of the Korea Mission on February 20, 1951, in Pusan, Korea.

Horace Horton Underwood was born in Seoul, Korea, on September 6, 1890. His parents were Dr. and Mrs. Horace Grant Underwood, the first evangelistic missionaries of the Presbyterian Board in Korea. The son pursued his studies first in Korea, then at Bordentown Military Institute, and finally at New York University, where he graduated in 1912. The same institution was later to grant him the Ph.D. degree as the result of studies pursued while on furlough from Korea.

Dr. Underwood taught in Korea from 1912 as an affiliated missionary of the Board, and after his marriage in 1916 to Miss Ethel Van Wagoner was appointed as a regular missionary and assigned to Seoul. He became an instructor first at the John D. Wells Academy and then professor at Chosun Christian College. In 1928 he became vice-president of the College and in 1934 its president. In 1941 because of anti-foreign pressure from the Japanese government he resigned as president and since that date has served as president-emeritus.

On December 8, 1941, Dr. Underwood was interned in Korea by the Japanese but returned to the United States with his family the following summer on board the repatriation ship, "Gripsholm". He served for a time in the Division of Special Gifts and Annuities of the Board, and then with the United States government as preparation was made for entry into Korea after World War II. As a government employee he was among the first to return to Korea in 1945.

When the American Occupation in Korea was over Dr. Underwood returned to the service of the Mission. In 1946 he was joined by Mrs. Underwood, who in March of 1949 was killed by Communist intruders in their home in Seoul. June of 1950 found Dr. Underwood on a much needed furlough here in the United States. By the last of September, however, he was on his way to Tokyo as a government employee and on December 6th he was back with the Mission in Seoul. In January he left Seoul as it was evacuated and, after a brief stop in Taegu, he came to Pusan, where he and his son John lived in two rooms with Korean friends on the edge of the city.

For some months Dr. Underwood had not been well. Unusual exertion affected his heart. The journey to Pusan across the mountains was difficult for him and the last days in the port city were not easy ones. However, two days before his death he was able to attend a reception given by the Christians of Pusan for himself and for Dr. Henry Appenzeller, a son of the first Methodist missionaries in Korea. It was evident he was not feeling well, but he did speak a few words to his friends, reminding them that the first Underwood and the first Appenzeller did not come to Korea to establish Presbyterianism or Methodism but to glorify the name of Jesus Christ.

It is difficult to describe adequately the remarkable ability, the Christian loyalty and devotion, the enthusiasm and directness of this able missionary. From the first Horace Underwood set out to serve Christ in Korea. He found a willing helper in Mrs. Ethel Underwood. Together they made their home, their teaching, their every thought and action of service to Korea and the Christian Church of that land. The death of Mrs. Underwood was a great loss to him but he did not allow his grief to discourage or deter him. His physical handicap this past year could not keep him from returning to the land of his birth in her time of need. Some indication of the loyalty in the family built on this example can be gathered from the fact that at the time of his death in the midst of war three sons, John, Horace and Richard, were with him in Korea, and his daughter, Grace, was not far away waiting in Japan.

Dr. Underwood will long be remembered as an educator through his book, "Modern Education in Korea." He was a scholar in the Korean language, publishing books on learning Korean and an English-Korean dictionary. A brief book on the history of Christian missions in Korea was in the process of being completed at the time of his death and will be published in the late spring of this year. He had a facility for concise and picturesque expression which made him an excellent writer and speaker.

When Dr. and Mrs. Underwood's twin sons had completed their theological Education, Dr. Underwood was ordained along with them into the Christian ministry. This was a fitting indication of the service he had long rendered as preacher and adviser to the Korean Church, both in Seoul and in the country districts.

Dr. Underwood's funeral was held in Pusan, where his body is temporarily interred in the United Nations Cemetery. Dr. George Paik, president of Chosun Christian University and Minister of Education in the Korean government, preached the sermon and Prime Minister Chang also spoke for the President of Korea.

The Board would give thanks for the life of this servant of the Church and would extend its sympathy to his sons, Rev. James H. Underwood of Hancock, New York; Rev. John T. Underwood of Pusan, Korea; Mr. Horace G. Underwood and Mr. Richard Underwood in military service in Korea; and to his daughter, Miss Grace Underwood in Japan. May the heritage of two generations of loyal service continue to find expression in the lives of these children.

Pusan, Korea

February 26, 1951

Dear Friends,

Father was buried this afternoon in the UN cemetery here, waiting until the day he can rest beside mother in Seoul.

As you all know, he came back to Korea last October and plunged into the work of rehabilitating the University, of helping to mend the torn threads of Christian work, of aiding in the relief of the thousands of destitute. On January 3rd he was among the last to leave Seoul as the Chinese Communists swept south.

He and John settled down, near Dick, on the outskirts of Pusan in a couple of rooms they were lucky to find in this refugee crowded city. Here he spent most of his time in working on his biography of Lee Sun Sin, the great Korean Admiral of the time of the Hideyoshi invasion, and in talking to his many Korean friends who soon found where he lived and came for advice and encouragement. In January Horace, too, arrived in Pusan, on Navy assignment, so once again a large share of the family were all together in Korea.

On Monday, February 19, there was a fine reception for Dr. Henry Appenzeller and father at the Pusan Central Church. The opportunity of again meeting many old friends, who had been scattered by the war, and the fellowship in common worship and hymns made him happy. After the service he took a drive along the ocean and then up into the hills that he loved.

On Tuesday evening he felt a little "queer", so Dick and John sent for the doctor—Joe Wilson, another "Korea Kid". While the doctor was here father had an attack and, shortly after, his tired heart stopped beating.

The funeral service was held in the Base Chapel with Dr. Appenzeller presiding. Dr. George Paik, President of the Chosun Christian University, Minister of Education and one of father's closest friends, preached on father's love for the land, the culture and the people of Korea. We were deeply touched by the fact that, in the midst of a terrible war and with friends scattered abroad, more than 1500 people came to honor him.

Life will not be the same without him and we sometimes wonder how we will go on without his strength and help and love. We can never take his place, though we will try to remember you all, and do what we can to carry on with his many activities and interests. Remember us in your prayers, and much more, pray for the work in Korea that has lost one of its best friends.

HORACE, JOAN, JOHN, DICK and GRACE UNDERWOOD

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

February 27, 1951

To the Friends of Rev. Horace H. Underwood, Ph.D.

Dear Friends:

A Memorial Service for Dr. Horace H. Underwood will be held at 8 p.m., Thursday, March 15, 1951 in the Lafayette Avenue Presbyterian Church, corner of Oxford Street and Lafayette Avenue, Brooklyn, New York.

The service will be under the auspices of the Lafayette Avenue Presbyterian Church, the Presbytery of Brooklyn-Nassau, and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

All friends of Dr. Underwood are cordially invited to be present.

Sincerely,

John Coventry Smith

Note: The Lafayette Avenue Station of the Independent Subway is within one block of the Church. Take an "A" train on the Eighth Avenue Line.

broken in the US and I wanted new ones; I left it at Hong's and went to get it 3 days later. The craftsman had different ideas and instead he had made a totally new ring; the old one was thin and he thought it was a better idea. I did some very serious thinking; I had had that one for 23 years and wasn't ready to change yet. Mr. Hong offered to send it back and tell them to do as he had directed if we didn't like it. After thinking, we realized it would have to be done soon anyway so why not now. Mr. Hong offered ~~ed~~ a discount on the ring if I turned in the old setting but no way; I'm too sentimental to part with it for \$15. Probably will sit in the jewelry box til I die but at least I still have it. I didn't like the shape of the new ring though so did send it back to have it rounded off to match my other two rings; it had ben Korean wedding ring styld--square. Now it is pretty and safe and now two of my three are Korean made; guess that is indicative of where I have spent my married ~~life~~.

We left the painting and fixing and went to the beach for a month; it was a real vacation and much needed. Until you have had home leave you don't know how much a vacation means at the end. We didn't do any entertaining for the first week, just sat and read and the kids swam. Once relaxed we began having friends in and going out and taking boat trips and living the usual beach life; it was a good way for the kids to get back into old friendships.

We felt like we had a big jar of honey sitting in the house; boys came like bees to find Sarah! One was David's best friend from elementary school so we quickly said no dates with guys more than two years older and no single dates til 9th grade. It would have been funny if it hadn't been my baby! I'm not ready for this--but she sure is!

David couldn't find any girls near his age unspoken for so he played tennis, had a friend down for a week, and then was lifeguard for hours and hours; it is the one way for kids to make money here but it is hot and boring and time-consuming.

Laura found a teacher from Taejon and they spent hours together; she likes older people at this stage and hours of talking. She took the life-saving course without taking the test since she was too young but the practice was good for her.

Then we returned to the big city. All the paper is beautiful; all the paint we had asked to be specially made is just right. The two rooms we said to paint the same color as before--are totally different. Red became dark rust and beige became yellow. Neither was vitally important so we decided to live with it. I discovered later the downstairs bathroom has a bright yellow ceiling to match the walls but it is too late now; it is Korean if not beautiful.

We did find some very pretty paper this time--lots of white and creams, nothing bright yellow for baths or kitchens. It is wonderful to be in a very clean and fresh house. We spent 3 days carrying boxes and putting things into place; I kept asking my helper and she me where we used to keep things. Now it is mostly done. I have to get curtains and slipcovers and lamps but it is a liveable house. The kids each have a room and have all their stuff in it, including two kittens for the girls.

The kids start school tomorrow and Horace and I next week. I hope to do lots of shopping this week while they are gone. Then to writing lesson plans and correcting papers. I have 60 composition students and who knows how many conversationes.

*But we're glad to be home.
In the love,
Dorothy*

August 24, 1986

Hi,

I can tell I am in Seoul; it is Sunday night, 10 pm and the lights are out and the water is likely to go out if the lights don't come on soon. I know I am home.

Yonsei of course has no school tomorrow so lights out from 6 am this morning and into the night is no problem. The kids start tomorrow and wanted to get all ready tonight. The girls washed their hair with cold water and David hopes for a shower in the morning. (hopefully that is not optimism).

We aren't ready in the usual way--piles of pens, papers and such but they do all have new clothes and shoes and the girls had perms last thurs morning (I did it and then they got their hair trimmed down the street--still less than \$3.) The girls are wearing skirts and blouses--Sarah's skirt is one I bought for me at a rummage sale and Laura's blouse is one I got for me here--the mother of a teenage girl does not have a full closet long! Two is worse! They both got the same shoes, to Sarah's unhappiness, for school in the local market; they like very different tennis shoes but these are sort of sports flats and they both wanted them. They won't look the same long--give Laura two days and hers are a year old.

David has the usual guy stuff except that I had to sew loops on his pants at 10 pm last night. All we could find in his size were elastic waist pants and he doesn't like them with no belt. So we asked for their pieces they cut off when they hemmed them and I turned them into belt loops. I have two more pair to go if he likes these. Did you know there are 7 loops on one pair??? Possible to do but no fun. He has lost 18-20 pounds since we left the US so we are quite happy and he is hoping to get into pants of the style he liked--no elastic. He really looks a lot better and I'd just as soon not have a 200 pound son.

That is today--I should backtrack to just before we left the US which is when I talked to most of you (sorry for the copy but I have the same information and several people I want to share it with; next letter will be personal.)

We left the US with no problems; Horace took most of our stuff out the night before so when we went in the morning they took the last suitcase and two bags we had expected to handcarry and checked those too. We did get soaking wet running to and from airports on the way to NYC; don't fly little airlines with no umbrellas. But we got to NYC and sat out our 5 hours and got on the plane to Korea and then sat another 14½ hours and arrived here on schedule. It was a good flight--one good and one bad movie, not too many crying kids, and some extra seats for sleeping. We spent 4 days in Seoul, bought a new secondhand car through mission, bought a secondhand motorbike (which Laura thinks is hers), and selected wallpaper and paint for the whole house, and got some secondhand furniture from a friend who was leaving. I also wanted to have my diamond ring fixed; the prongs had

Foundational axioms of Christian mission
as suggested by one particular missionary

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In the first initiation of Christian missionary service in any foreign land, the early priorities are clear, although not always the best methods towards their achievement. As time goes on the weight of priority becomes less obvious, but it is not altogether unreasonable to suppose the ultimately the first priorities might remain essentially the same.

The primary objectives are, broadly speaking, three, or of three categories. Of these, the first is of first importance, while the next two are so nearly equal as to make it a matter of small difference which is named second and which third.

The first objective, and the most important is that individual people be won to accept Jesus Christ as Saviour, that by His grace they receive forgiveness of sin and are reborn to everlasting life in joy with Him.

The next two objectives are of an importance too nearly equal to be profitably debated.

One is that there be among the believers an organization to guide the life and nurture of the fellowship of Christians; that there be in fact, an organized church to fill its place in the worldwide visible Church of Christ.

The other is that there be carried on in the name and love of Christ any such works of service and compassion as the Spirit of God may direct. Almost always in a new area of mission, the first such works to which the love of Christ constrains His people are the ministry of medicine and the ministry of education, but the Holy Spirit may be relied upon to guide servants into the service of His choice.

From this basic beginning, the work of Christian mission expands as the Spirit leads.

*John Underwood is a professor
at Hanan Theological Seminary
Grand Kwangju, Korea
His father was a pioneer missionary to Korea*

*JOHN UNDERWOOD
KWANGJU
KOREA
OCT 1987
PRESBYTERIAN*

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Statement On the Passing of Dr. Horace G. Underwood
 By The Honorable Thomas C. Hubbard
 U.S. Ambassador to the Republic of Korea

January 16, 2004

Ambassador and Mrs. Hubbard and the entire U.S. Embassy community feel deeply saddened by the death of Dr. Horace G. Underwood, one of Korea's finest educators who died on January 15 at the age of 87. Dr. Underwood was the grandson of Horace Underwood, who was a founding father of what is now Yonsei University. He was born in Seoul and had a very illustrious career in Korea. Since 1947, he was affiliated with Yonsei University, first as an English teacher and, for more than 30 years, as Professor of English, serving as Acting President of the University in 1960. In addition to his service at Yonsei University, Dr. Underwood was also a longtime member of the Board of Directors of the Korean-American Educational Commission (Fulbright). A lifelong advocate of closer relations between the Korean and American peoples, he served for more than 20 years as president of the Korean American Association. He was unquestionably a leader who bridged both the Korean and American communities well through his varied and numerous undertakings. Our deepest condolences go to his family and to all of his many

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Obituary

Underwood of Yonsei University Dies at 87

By Soh Ji-young
Staff Reporter

The grandson of Horace G. Underwood, founder of Yonsei University and one of Korea's most prominent early Presbyterian missionaries, passed away late Thursday due to chronic diseases. He was 87.

Under the name of his well-respected grandfather, Horace G. Underwood devoted his life to maintaining his family's legacy of contributing to Korea's development in modern education and Christianity, as well as working toward improving Korean-U.S. ties.

Underwood, who was recently diagnosed with liver cancer, received an operation on his colon last week, but failed to recover.

The Underwood family is widely known for their special relationship with South Korea, which first began when Underwood's grandfather came as a missionary to Korea in 1885. Their love for Korea has been handed down for four generations.

Born in Seoul in 1917, the American, who also goes by his Korean name Won Il-han, spent his early years in Korea and then went to the United States when he was 16. After graduating from Hamilton College, he returned to his adopted country in 1939 to serve as an English teacher at Yonsei and to perform missionary work.

Right after the Japanese troops attacked Pearl Harbor in 1941, he joined the U.S. Navy to serve as an officer in World War II.

Underwood witnessed an important part of Korea's history by serving as a senior interpreter during the Panmunjom Armistice negotiations during the Korean War in 1951.

Throughout the rest of his life, he continued to work for the development of Korea's education system and the



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improvement of Korean-U.S. relations by leading a number of educational institutes and U.S. organizations.

While still alive, he often expressed his special affection for Korea, saying, ``Although I might look like an American on the outside, Korean blood flows through my veins.''

He received numerous awards for his contributions, such as the friendship award from the Korean-American Association in 2002. He served on Yonsei University's board of directors and was an advisor to Korea America Friendship Society.


He is survived by his wife and three sons.

The funeral will be held on Monday at Yonsei University. His body will be put to rest at Seoul Foreign Cemetery in Mapo, Seoul where his father and grandfather are buried.

For more information, call (02) 2123-2001.

jysoh@koreatimes.co.kr

01-16-2004 18:36

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[object]

From the Worldwide Faith News archives www.wfn.org

[PCUSANEWS] Notes about people

From PCUSA NEWS <PCUSA.NEWS@ccunet.org>

Date Fri, 16 Jan 2004 15:03:58 -0600

Note #8078 from PCUSA NEWS to PRESBYNEWS:

Notes about people

04030

January 16, 2004

Notes about people

by Jerry L. Van Marter

Martha P. Martin, a trailblazing Presbyterian elder, died unexpectedly Jan. 13, 2004 in her home in Mt. Washington, OH.

Born in Oakland, IL in 1917, she graduated from the University of Illinois where she met her husband, Daniel W. Martin. After rearing three children, Martha focused on service to the Presbyterian Church. She was elected president of Cincinnati Presbyterial of Presbyterian Women in 1964. In 1967 she was the first woman ordained as an elder in her home congregation, Mt. Washington Presbyterian Church, and later was its first woman clerk of session. In 1971, Martin was the first woman elected moderator of the Presbytery of Cincinnati. In 1977 she was elected moderator of the Synod of the Covenant and served as the synod's stated clerk from 1979-1989.

Nationally, she served as secretary of Presbyterian Women and in 1976 was named vice-moderator of the General Assembly. She served on the General Assembly Council from 1989-1995, including one year as vice-moderator and one year as moderator of the council.

She is survived by her brother, Van Parker of Carmichael, CA; three children, Mary (James) Kilpatrick of Wooster, OH, David Martin of Cary, NC, and Nancy (Richard) Glasgow of Hays, KS; eight grandchildren and six great grandchildren. She was preceded in death by her husband, Daniel W. Martin, and an infant son, Donald W. Martin.

Memorial services will be held Jan. 17 at Mount Washington Presbyterian Church.

#

Horace G. Underwood, a third-generation Presbyterian missionary in Korea, died Jan. 15 in Seoul, Korea, of natural causes. He was 87.

His grandfather, also Horace G. Underwood, founded Yonsei University in Seoul. The younger Horace was born in Seoul in 1917 and lived there until returning to the United States to attend college. He returned to Korea in 1939 as a Presbyterian missionary. He joined the U.S. Navy after Pearl Harbor but returned again to Korea after the war, where he witnessed an important

part of U.S. history, serving as senior interpreter during the Panmunjon Armistice negotiations during the Korean War.

Underwood officially retired in 1984 but immediately went to work as a long term mission volunteer for the PC(USA), serving until his death as assistant to the president and then as university director of Yonsei University.

He is survived by his wife and three sons. Funeral services will be Jan. 19 at Yonsei University.

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emoffett

From: "Underwood, Elizabeth" <Elizabeth.Underwood@eku.edu>
To: <KoreaMissionReports@yahoogleroups.com>
Sent: Tuesday, November 16, 2004 9:23 AM
Subject: [KoreaMissionReports] New book on Korea Missionaries

Dear Korea folk,

I'm pleased (tickled actually!) to announce that my book has just been published by the Korea Branch of the Royal Asiatic Society and is available for purchase (although I have not yet received my copy!)

"Challenged Identities: North American Missionaries in Korea, 1884-1934" is the product of many years of research and could not have been completed without the help of many of you.

RAS describes the book as "A fascinating look into the lives of the first Protestant missionaries to Korea: the challenges they faced in their daily lives, from overcoming culture shock and learning the language to raising a family and building a house; and the challenges they faced in the mission work they did, challenges that shaped their identities, their policies, and indeed their beliefs in the land of Korea more than a century ago."

I hope that in this book I have been faithful to the lives of Korea missionaries and to the trust given me by those who shared their insights and materials with me.

Beth Underwood

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emoffett

From: "Horace G. Underwood" <hgundsr@yonsei.ac.kr>
To: "Moffett Sam & Eileen" <emoffett@worldnet.att.net>
Sent: Saturday, May 03, 2003 7:39 PM
Subject: Report

Dear Sam and Eileen,

Thank you for all the indirect messages. The university has fixed me up with a lap top "Note Book" computer which I am able to use here in the hospital.

To go back in history: Ever since Christmas my right hip arthritis was getting worse and worse (I had the left hip done 6 or 8 years ago) so decided to have it replaced. For a variety of reasons the operation got postponed until early April (9th, if I remember rightly). The operation was very successful and I went home that Saturday and gradually got back into things, though I have to use a walker or crutches at least to the end of May for the new hip to solidify or something. Anyway, last Monday(28th) my lower legs were quite swollen so on Tuesday I went to see John Linton who sent me to my heart doctor who put me right to bed. The hip operation was fine, but there was danger of a thrombosis or embolism or clot or something forming in the leg that could go to the heart and kill me. Anyway, the swelling has long since gone down but the doctor is still waiting until he feels there is no more danger of something developing, so I guess I will be here a few more days.

In the meantime H H learned that three of his heart arteries were about 30% blocked, but one about 85 – 90% so they decided to insert a stent (a bit of pipe). The procedure went very well but by the time vit came to close him up the anesthesia had worn off or something and it was extremely painful. However he has recovered and went home yesterday (Sat) afternoon. He is naturally still pretty weak and is not supposed to go back to work for a week but is otherwise in great shape.

Best wishes to you both.

By 25



- | | |
|----------------------|-----------------------------|
| 1. MRS KOONS | |
| 2. DR. FLETCHER | |
| 3. Miss Ingerson | |
| 4. Dr. R. K. Smith | 13 Dr. Koons |
| 5. Miss Myers | 14 Dr. H. H. Unborn |
| 6. Mrs. H. H. Unborn | 15 Mrs. Fletcher |
| 7. Miss A. Ogden | 16 Dr. E. H. Miller |
| 8. Mrs. Smith | 17 Mrs. F. S. Miller |
| 9. Miss Davis | 18 Mr. Reiser |
| 10. Mr. Lutz | ✓ 19 Richard Unborn Richard |
| 11. Mr. El Adams | ✓ 20 Horace Unborn Horace |
| 12. Dr. Briggs | ✓ 21 Joan Unborn Joan |
| | ✓ 22 Grace Unborn Grace |



BOOK REVIEWS

As published in IEKAS, Issue 02-02, January 25, 2002

**KOREA IN WAR, REVOLUTION AND PEACE:
The Recollections of Horace G. Underwood**
Edited and Annotated by Michael J. Devine
Yonsei University Press, Seoul, Korea
Hardcopy, 390 pages, ISBN 89-7141-562-2, 20,000 won

REVIEW I

Reviewed by
Moo-Young Han
Editor-in-Chief of SKAS (KASTN/IEKAS)
Professor of Physics
Duke University
myhan@phy.duke.edu

[ED. For some reasons unknown to us, the book is not available at Amazon.com, although it is written in English and is clearly intended for global readership. I am indebted to Dr. Jong Y. Lee, a fellow OKSPN member, of the University of Minnesota Medical Center, who provided me with a gift copy after he ordered a few copies directly from Korea.]

Edited and annotated by Michael J. Devine of the University of Washington, the book traces the family chronology of the four generations of the Underwoods of Korea, arguably the most famous of non-Korean Koreans. In the Foreword of the book Mr. Underwood states that he urged Mr. Devine to list himself as "co-author" rather than Editor.

Horace Grant Underwood was born in Seoul in 1917. He is the third generation of an extraordinary American family whose lives have been interwoven with Korean history for more than a century.

In one of the Appendices is listed the family tree of the Underwoods of Korea. The first Underwood, Horace Grant Underwood (1859-1916), arrived in Korea in 1885. In 1915 he established Chosun Christian College which later became Yonhui College and eventually to today's Yonsei University, arguably one of the two top private universities in Korea, the other being Korea University.

Horace Grant Underwood had one child, a son by the name of Horace Horton Underwood (1890-1951). Horace Horton in turn had 6 children, the eldest of whom is Horace Grant Underwood (1917 -) [Now, you have to pay a close attention to the recycling names of the Underwoods!], the author of this book. Horace Grant (the third generation

Underwood, that is) has three children, the eldest of whom is, get this, Horace Horton Underwood (1943 -). It is

Grant, Horton, Grant, and Horton. As stated in Editor's Introduction, "While the Underwoods are a truly remarkable and talented family, it is clear that they lack originality in selecting names for their children." (!)

The book consists of 11 chapters and each chapter is accompanied by a brief Chronology of the Korean history

for the periods covered in that chapter. The book is truly a family chronology of the Underwoods, told against the

background the history of Korea of the 20th century. There are many interesting anecdotes, one of which goes as follows:

"Once Mother was riding somewhere in her rickshaw and saw three dirty little boys running along the watering

carts that used the sewer water to sprinkle the streets to keep down the dust [ED. Seoul in 1920s].

She was

thinking how sad it was to see such poor children, when suddenly she realized that they were her three little

darlings."

The book is not, and never so intended to be, a historical account of Korea over the past 100 years, not in the same

vein as TROUBLED TIGER by Mark Clifford or THE TWO KOREAS by Don Oberdorfer. It is an interesting family

chronology of the Underwoods that, however, is told against the backdrop of the recent Korean history. It is truly a

personal recollections and as such it is definitely a good read.

REVIEW II

Reviewed by

John Soohan Lee,

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and

Mary Soojung Lee

Northwestern Medical School

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In a personal narrative that actually spans the length of three generations, Horace G. Underwood delivers a truly

fascinating look at Korean history, culture, and the evolution of its society. Written with the advantage of a foreign ethnic

background, yet as an insider, Underwood provides a unique perspective on life during crucial stages of Korean history.

Born and raised as a third generation child of missionary parents and grandparents in Korea, Underwood, of American descent, pays due credit to the two prominent role models in his life: his father and his grandfather. However, his compelling tale nonetheless portrays the significant impact that this remarkable man has had in Korea, especially through his connection with the prestigious Yonsei University in Seoul and his service as a language and intelligence specialist during the Korean War and World War II.

The scintillating details of his personal experiences, laid out in what Underwood refers to as a "string of memories and anecdotes", provide a human aspect to a lifetime that witnessed two major wars and the subsequent struggle towards democracy in Korea, which is often relegated to drab textbook history.

While there are moments when Underwood becomes mired in the minor facts of his own childhood and inadvertently obscures the larger picture, this is overcome by the elegance of simplicity and candor in his writing, which provides a refreshing outlook on historical events. In the end, Horace Underwood's personal narrative is a great addition to the reading list of anyone interested in Korean history because of its fascinating portrayal of life from a Christian and Caucasian vantage point in an Asian world.

October 12, 1946. 50th Anniversary of H. G. Underwood's death
KANSFIELD - NBS - Gene B. Ch. Sam Thiffitt

- Representing ^{whole} Korean missionary community - thanks to New
Brunswick Seminary + Pres. Norman Kansfield.

to Representatives of Korean Church - ~~the~~ missionaries remember
that the Koreans came first. "One step ahead"

and personally - a tribute to the close Underwood tie -
"Before an Atlas of U - S. S. Y."

4 generations - in long-time mission service - earliest
- fastest spreading
- longest heritage
- most hypothetical -
- ~~etc.~~

But we honor H. G. the first -

The Underwood name is still the best Korean missionary name in K.

1. Utterly fearless - honey moon. Burma, Peru
And he expected others to be the same - Baptism.

2. Rapidly energetic: - always reaching out to the frontier -
whether in bringing modern tools -
or higher education, or translating
the Bible - 3 is. met 551 times (U.S.R.)

3. Steadfastly persevering - ^{what} he set out to do he finished.
made visions come true ^{the} perseverance to make his visions
4 yrs. old - [^] come true.
- 4 yrs. old - decided to become a missionary

4. Unshakably energetic: - Salvation Army - he had this
^{Evangelical passion.} passion for evangelism, combined
^{social compassion} w. social compassion.

5. Completely committed. Fellow missionaries of the Union of Prot. Missions
in Korea - other notes an incredibly long list of his activities &
accomplishments - concluded surely: his sole aim in all these
enterprises was to advance the cause of Christ -

J.R. Matt - "There have been few men in our day who have in
so few years accomplished such notable results -
"Enlarger of the Kingdom"

UNDERWOOD

emoffett

From: "Dave Hackett" <hackett@pff.net>
To: "Eileen Moffett" <emoffett@att.net>; "Dad and Mom" <phackettj@aol.com>
Sent: Monday, February 16, 2004 6:43 PM
Subject: Joong

<http://joongangdaily.joins.com/200402/15/200402152225349079900091009101.html>

Joongang Daily remembers Underwood

A garage sale with history attached

After a death, the Underwoods part with Kipling, lace and memories

Horace Horton Underwood laughed out loud when the IHT-JoongAng Daily asked to cover his father's estate sale. "It's a garage sale, for goodness sake!" he said, obviously amused and a bit surprised by the show of interest in a bunch of used furniture, appliances and books.

But for foreigners living in Korea, a garage sale with the name "Underwood" attached to it was no ordinary sale. Arguably the most famous non-Koreans in Korea, the Underwood family has a long and influential history in this country that dates back to before Korea dropped its nickname as "the Hermit Kingdom."

Friends, acquaintances and people seeking memorabilia flocked to the Underwood residence on the Yonsei University campus Saturday morning to sift through 50 years' worth of household and personal items that had belonged to Horace Grant Underwood II, a man well-known to foreigners, Koreans and diplomats alike, who died on Jan. 15 at the age of 87.

The scene was reminiscent of an American midwestern flea market: lace table runners, an antique Ritz cracker tin, a Jurassic Hamilton-Beach electric mixer, retro jewelry and an extensive collection of hardback Kipling — but with a mint-green hanbok, embroidered Korean knots, and traditional wooden wedding ducks thrown into the foray.

An equal mix of Korean and foreign faces came to call, several from Seoul Union Church, where some of the Underwoods are members. The Reverend Prince Charles Oteng-Boateng picked up a new bottle of Chanel No. 5, while his four-year-old son, Josiah, chose Yahtzee from the table of classic board games. This writer acquired an ornate, though weathered, wooden window frame from a traditional Korean house.

John Malone, a teacher at Seoul American High School, said he first became acquainted with the late Mr. Underwood at one of his last lectures at the Royal Asiatic Society. "He was composed and articulate, and exuded warmth and kindness," said Mr. Malone. "I came to see what kind of people knew him and to buy things that had personal meaning to him." Among the items Mr. Malone snatched up was an old army-green travel trunk with Mr. Underwood's name hand-painted on it.

In fact, what might be more interesting about this garage sale is not what was on the racks, but what was not on them. As Mr. Horace H. Underwood, eldest of the fourth generation Underwoods, explained it, "Our family lost everything two and a half times."

The original Underwood residence, built by Horace Grant Underwood II on 10 acres of land eventually donated to Yonsei University, was looted during World War II and bombed out during the Korean War and later rebuilt, only to be trashed by demonstrating college students in 1960. In the last incident, Mr. Underwood said, a rare Goryeo Dynasty celadon pot had its spout broken off.

Items of historical significance and heirlooms that made it through the years of turmoil have been kept in the family. Mr. Underwood is seeking to transfer a 16mm documentary film, circa 1931, of his father climbing North Korea's Mount Baekdu and measuring the depth of the crater lake on top (their rope wasn't long enough) to DVD.

For the public, probably the most significant of the late Mr. Underwood's possessions were his personal and office files, documenting more than a century of history. The papers are being catalogued and archived by Jung Pak, a Ph.D. candidate in American history at Columbia University who is researching the Underwood family. The information will be accessible to Yonsei University once completed.

With the passing of Horace Grant Underwood II, the garage sale marked something of an end to an era. The first Horace Grant Underwood, backed by funding from his brother John's Underwood Typewriter Co., arrived as a Presbyterian missionary in 1885. He founded Yonsei University and Saemoonan Presbyterian Church, and the family's long legacy has continued to extended far into Christianity, education, and even U.S.-Korea relations during both war and peacetime on the peninsula.

The third Mr. Underwood left a wife, Dorothy, who will be returning to her native Australia. Horace Horton Underwood, his eldest son, will soon be leaving his position as the executive director of the Fulbright program in Korea to move to Florida with his wife. Their children are already back in the United States.

As is often the Korean custom, many organizations with which his father was affiliated — Rotary, Saemoonan Presbyterian Church and the Korean-American Friendship Society among them — have asked the eldest Mr. Underwood to take over his father's position. But he declined.

"It would take me 15 years to develop the kind of influence my father had 15 years ago," he said. "I recognize the world has changed. Even if I remain, I'm not my father."

by Kirsten Jerch <kirsten@joongang.co.kr>

Lily Valley Picnic 1896
Alice Appenzeller

H.G.
Mrs. Underwood
J. "

Mary
Appenzeller



Henry
Appenzeller

Mother (Mrs. Appenzeller)

Sda Appenzeller

Horace H.
Underwood

Mrs. Kemmer

#648



L.B. Avison, Harry Allen, Maurice Allen, Alice Appenzeller, Fred Vinton, Annie Herron (Gale), Helen Hulbert-- Helen Drew, Clem Drew, Lucie Drew, Douglas Avison, John Baird, Olivette Swallen, Milbur Swallen, Gordon Avison, Ide Appenzeller,-- Ed. Adams, Bolling Reynolds, Red Irwin, Mary Appenzeller, Newton Miller, Madeline Hulbert.

Seoul, Korea

Nov. 2, 1893

H.G. Underwood

To the Board of Foreign Missions;-

The Korea mission of the Presbyterian Church near the close of its annual meeting just adjourned, brought in a ruling that was passed almost without discussion, which I believe to be injurious to the mission, and the welfare of the work and to which I now desire to formally enter my protest and my appeal to the Board.

And just here I would ask of the board in order to fully understand the status of affairs that they would refer to my letter to Dr. Ellinwood on this subject because only in the light of these facts can the action of the mission and this appeal be fairly viewed.

It is essential on the Foreign field if we would have union in our work, that we make mutual concessions to the wishes of each other and that we draw up rules and by-laws for our guidance. But as the late lamented Dr. Mitchell told us when here, they must be such rules as will determine the general policy of a mission, not such as will interfere with the individual liberty of each as to detail, or as would hamper us in our work. As has been well said "we need red tape but only so much as will bind together, not what will hamper or hinder. The mission in Korea is young, as you know, and, in its zeal for the work and desire for union, has been of late years, in my judgement, multiplying red tape so that in many instances the valuable time of sometimes all the members of a station, is taken up in trying to undo the snarls instead of direct work for Christ which might otherwise be done. It is, I believe, this same tendency which led the mission at its last meeting to pass the rule objected to.

It was brought up, I objected to it as unconstitutional and too far reaching, and expected to hear some reasons for its adoption. None were given, the vote was about to be taken and I at once rose stating again that it was unconstitutional and that if passed I could not abide by it. This called forth a reprimand from the young chairman for "attempting to influence the vote". The motion was put, the recommendation was adopted, and it became a law, "that all publications for general use must be referred to the Editorial Committee before printing" whether Mission publications or not. I at once gave notice of appeal.

First: - I appeal from the rule as it stands, as it goes altogether too far. "All publications for general use" certainly would include nearly everything. But the mission appointed a Committee of five to explain to me the meaning of the clause. It does not appear to me such an intricate clause that it ought to need explanation, and the first ground of appeal that I would make, is that on the confession of the Committee of five of the mission, the rule does not express the intent of the mission. True the committee themselves were not of one mind as to the meaning of the rule. As many as three different interpretations were offered and a rule that does not express the will of the mission, and which allows of three different interpretations ought not to stand. The whole difficulty is that the rule was made to affect a particular instance, namely the hymn-book referred to above, and they tried to make it general.

There are special Com[mittee]s. for the publications of the Tract and Bible societies, and our mission has representation on these com's, but the present rule as it stands would require that all the

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work of the members of our mission must first be referred to this Presbyterian Editorial Com[mittee]. But the Editorial Com. of the Presbyterian Mission can only have jurisdiction over the publications of the Mission.

Secondly: The Committee tell me that I have mis-understood the intent of the mission. It was a little hard to gather what their intent was as three different ideas were expressed but putting them all together, the Committee's understanding of the words "for general use" was "such books as from their very nature they would be forced to use" or "such books as would come into general use in services". As far as I could gather, in the opinion of the Committee the above construction covered the intention of the mission. Even then, I claim, that it goes too far, and that its adoption will very materially hinder the work and delay the spread of the Gospel in Korea. Certainly the Bible would be a book that from its "very nature", they would "be forced to use", such a book as would certainly "come into general use in the services," and this rule AS INTERPRETED BY THE COMMITTEE --would necessitate the handing over of the books of the Bible to the Editorial Com. of the Presbyterian mission. But the matter of the publication of the Bible is in the hand of the Korean Permanent Bible Com. and the Bible Societies; and a change from this the Mission never intended. I do not pretend to say they did, but according to their interpretation, if we eliminate the books that they did not intend, we are forced to conclude that it was intended to cover but one book, and to compel me to stop the publication of the hymn-book which was in the press, and which I was bound in honor to publish as soon as possible, as the Methodist mission had stopped the work of their Com. on the hymn book because they knew that mine was in the Press. Our mission made no objection to the doctrinal or literary style of the hymns but simply complained that in them I had refrained from using certain terms for God, which they were using. The proper term for God is still a mooted question. I could not use the term "Hananim" (which all acknowledge to mean honorable heavens literally) so I refrained from using their terms, and also refrained from using the term that I believe to be the true term for God, because I knew that some did not agree with me. It must be remembered that I had not used a single term they could object to but only such as had been accepted and used by all. True, it was said that there were other material alterations in the hymns but when I returned to Korea I found the Koreans singing:

"Jesus loves me this I know Oh Bible please say so
Little ones to him belong, Jesus will buy the blood (acus)"

or, in

"Nearer my God to thee", a typographical error had crept in and changed the first verse so that it read

E'en though it be a cross that I hear".

I corrected these and similar mistakes and it should be born[e] in mind that the bulk of the hymns in which the terms for God were changed and words like *Jehovah*, *Lord*, *Almighty*, etc substituted, were my own translations. I held that the rule even as construed by the Com. interferes with the individual liberty of every missionary on the field along the line of the details of his work; as the Board Manual says (sec 33) "the work of individual missionaries is IN GENERAL to be under the direction of the Mission but the mission cannot stoop to direct the minute details of his work. "Literary work (sec 35) should be undertaken only with the consent or by the appointment of the mission". As the mission appointed me to Lit. work before I went home, I went on with it when I came back. I have not

neglected any of the mission work for the hymn-book but despite the fact that I have house-building on my hands I have been enabled to do more evangelistic work since my return, than any other member of the mission. I do not say this as of any credit to myself, it was simply because I could not help it for God has given me a woe is me if I preach not the Gospel and he has added to me a constitution and frame that is able to endure much. Through most of the time that I was working on the hymns I conducted 17 Gospel services a week despite the fact that the thermometer ranged from 90 to 100. Brethren I do not say this in the way of boasting but simply to prove that I have abided by the manual of the Board and the Standing rules of the Mission.

The new rule adopted, from which I appeal, becomes (in the opinion of Mr. Moffett, chairman of the mission and of the Com[mittee to confer with me) practically an amendment to the standing rules; but in the opinion of Mr. Baird, a member of the Com., it is simply an interpretation of the Board's Manual and of the Standing rules of the Mission. I appeal from it as an interpretation, because it goes further than either Manual or Standing rules; I appeal from it as an amendment because it is an additional piece of red tape that would hamper and hinder the missionary, because also it is unnecessary and because still further it goes beyond the powers of the mission, interfering with a man's natural rights. When the Com. were urging me not to appeal, Mr. Moffett stated that it was a rule passed by the mission this year, that it was practically only for one year and that it could be abrogated at the next annual meeting. My reply was that whether for one or two years or for all time, if it were exceeding the powers of the mission it ought not to stand. I can see how at times confusion might be avoided by notifying the Editorial Com. of the probable publication of works for general use but to say that all publications for general use MUST be referred to the Editorial Com. before printing is exceeding the powers of the Mission. In the case for which this rule was made, had proper methods been used there was no need for confusion. I renewed the work on my hymn-book at Mr. Moffett's suggestion; with his concurrence because of the need of something at once and because as he stated, committees generally delay matters, I pushed the work through without consulting as to details the Methodist member of the Committee who had been appointed with Mr. Moffett to prepare a hymn-book. I made no secret of the changes instituted, I had copies written off at my own expense for any who wanted them and not one word was said to me personally, not one objection was mentioned until after the matter had been talked over among the rest of the missionaries by one or two, & the hymn-book which was not a Presbyterian book, which was not a mission affair, was ordered to be referred to the Editorial Com. of the Mission, and the present rule brought in to meet the case and to stop its publication.

I object to this rule in its intent, secondly, because oft-times it would very materially retard and delay work that should be pushed through. One member of the Com., Mr. Gale, is in Gensan, a long way off and without good communications; and on the examining Com. of the tract Soc. he is spoken of as notoriously slow. The second member of the Com. is Mr. Moffett who is now to be in Ping Yang, and the third member is Mrs. Gifford, who in matters of the language works very slowly. I as Sec. of the tract Soc.[iety] have known small tracts to spend more than six months between Mrs. Gifford and Mr. Gale.

I object to the rule in the third place because it is unnecessary. The rules as today existing in

"M.A.W." - "Hon Mrs. Kim Becca &c."

Knee Review - (5/12/1905), pp. 457-467. - longwell.

1903 - Mr. Holdcroft arrives to act as
private secretary to Dr. Underwood. -

KR 5/10/1903 (Oct. 1903) p. 758

HOLDCROFT - 190

11/02/93 – p.4 H.G.U.

the Manual of the Board and in the Standing rules of the mission, thoroughly cover all that is needed in the line of safeguards in the matter of the publications of the mission.

The Com.[mittee] that conferred with me state that this rule is only on a par with all the other rules of the mission. However, it seems to me to differ most essentially in that it comes down to directing the details of a man's work, while all the other rules are simply general and determine the mission policy.

In the matter of appointments to work, the employment of helpers, the conducting of schools, the taking of tours, etc. the mission have laid down rules but they do not decide the details. A man is appointed to take charge of certain chapel services but the details of that work must be left to him and so too in all work.

It is urged that if you sustain this appeal you will nullify the authority of the mission. I cannot see it in this light. Has the mission all power, are there not some limits which it cannot pass, and when it tries to direct all the details with regard to each individual missionary and lays down the "must" with reference to all his work I hold that they go too far and therefore I appeal to you.

Yours in the Work,

H.G. Underwood

Mrs. Nancy Anderson, (H.K.U. II)

/

Hi,

August 22, 1996

The following is a collection of letters I wrote to the kids about the summer and the demonstration this fall. I'm sorry it is so personal but I want to get it out quickly and I have to bein work at yonsei tomorrow.

As for my neck, the medicine prescribed by Johns Hopkins helps as much as accupuncture but does not yet make it possible to wear cloth near my neck. But that may come with time so I am waiting; at least it is less painful!

Things are frantically busy but that is not very unusual so we are just living as usual--sure appreciated a few days at the beach--no phone, no papers, no meetings. Got them all back now.

Hi,

August 19, 1996

We are now back in Seoul for the semester--well, mostly. I have to go manilla and HH to washington in nov. Otherwise, we are here. His new job (dean of the grad. school of international studies) and the schedule for this semester allows for no during the semester trips. We hope to do a lot of travelling during the winter break. He has to go to san diego and I wouldn't mind that at all and he has a university in branson, mo and that I definitely wouldn't mind visiting!

The day before we left for the beach the washing machine quit-- HH did discover we could use it on gentle do we have been able to do that huge pile of laundry one always brings back from the beach. I folded it on our bed and the bedspread was covered with sand!

The night before we tried to fix the upstairs bathroom sink and ended up with black gunk all over the downstairs bathroom which I had to clean up while he put it back together and left a sign saying broken in korean. It is still broken; thank goodness for the bathtub faucets. (we brush in the kitchen though; bending that far is a bit too much) We have to find a plumber and have all the basement pipes taken out; that will not be a clean job.

When I went to get the steaks HG wanted for the beach from the little freezer we had brought from the beach, they had melted. It was broken too. Cleaned it up, refroze the meat (know you aren't supposed to but here you don't waste beef) and took it to the beach and served it on sun. with no problem.

Got caught in traffic on the way out and spent 30 minutes

sitting on the bottom of the double decker bridge. Ate supper while we waited.

Sun. we had H's dad and beth(cousin) and kids and two guests and peter, etc(brother) for dinner. Had so many steaks leftover H's dad and beth and family came over mon. night to finish them.

Mon. ended my activity at the beach. We went to an island and peter has been finding glass balls all summer so he told me where he thought they would be --up in the bushes at the end of the landline. I checked one beach just where he said and he went the other way; he got one, I didn't. Next point on sapsido he left HH and me off with ian and malissa and went on to another. I went as directed--and stepped on a nail. I pulled my foot off it, yelled for HH and got to the water fast to wash it out. When the boat came back we had to pick up peter at another point and he was wandering about and everyone was shouting, hurry but he couldn't get it at first. Then we rode back--fortunately a relatively smooth ride but seemed forever.

Went to the dr. in town but he was out so tried every drugstore to get a tetanus shot so we could skip the dr but no luck. Went home, fixed the dinner and ate and then left the dishes for beth and HH's dad while we went back to the dr. HH and I had decided ahead of time not to let him work it over but he insisted on putting in a drain which was more painful than stepping on the nail. He was all of the brutal, no care for patient's pain dr. I have always disliked here. I called dr. linton the next day and he changed the medicine and said no drain and it is healing ok without more torture from the dr. who said I had to come in every day. No way.

We have a shiny path down the stairs where I sat my way down 4 times a day (sore palms from that) and another through sarah's room, around the corner, and to our bed. The last day it was getting to him and he pulled a sarah--swung me next to the bed like she does the cat! Whee! At the top of the stairs I sat on a towel and HH pulled me around. Downstairs I hopped for four days with HH lifting me up and down the stupid 14 inch step in the bathroom!

I saw a kid with a thick black sandal and asked gail about buying one and she lent me malissa's. They helped so HH got me a pair (sun bees) and now I can walk a little.

Made a very dramatic entrance into church sun--forgot they start at 9:15 with songs and arrived at 9:25 for church at the handicapped entrance in the sfs wheelchair. Couldn't get in. The pianist was sitting in front of it and when she did move the

bench it took her four tries to finally get it far enough in!
Needless to say everyone knew I was there!

Sat. pm HH and I went to the sfs picnic--he drove me to the korean gate and elem. principal lent us the wheelchair so I could do to the program in the middle school. Joan Riemer did a show on korean 30 years ago; the slides were great.

Sun. after church we took the millets to the base so they could buy groceries--and some for us and a new vcr since ours died the day HH left for the US. They have been really great to us and we will eat well this week and into the future. She loves to shop so I have stockings for the year and any other things she thinks of as she is shopping.

HH fixed the lawnmower (it broke last sat.), but the washing machine problem is way inside so not possible.

His new office was painted and he is moving in today. I had promised to help him but can't. If he doesn't take his pretty glass chest with him I will get another when I can. He may leave it to display the things he collected as director of international education and start and new collection. I took out the pieces I most like before we went to the beach--a russian model instrument and inlaid box, a japanese decoration and a glass ball. Most of the rest is so labelled by the donor as to be very tacky. But impressive in the chest as evidence of internationalization.

This office is big--we were waiting to see how much of the furniture remained. We didn't know what was yonsei's and what was the last dean's. Will find out when he gets home tonight.

Neither the new president nor his vice-president speak English; this is a big mistake for a school bragging about being international. One of them should have some ability. This probably means a lot more work for HH since they call him, even out of classes, every time an english speaking vip comes. He is meeting some president today.

The new road is to start in two days through the yard. We went out last week before we left to see how far it was and the steam shovel was sitting in the old garden. The students pulled all the fence posts out so the house and driveway are all that remains between the two parts of the road. They barricaded our driveway so we had to dig our way into the driveway--me on one leg but so mad that I had to do my share of throwing stuff!

4
August 19, 1996

Hi,

As you may know from watching CNN we are sitting in a war zone. We have never had anything like this before and hopefully never will again.

When we arrived back from the beach at 9 am Sat (got up at 4:30) we had to remove the barricade from the driveway to get in. Now there is one between our house and peter's which is unclimbable.

HH's office is in the military zone so he is at work. He crossed the campus to see if he could get into his english dept. office since all his teaching notes are in the drawer there but he could not get to his office. He got inside the building (very wary of the guys with rocks on the 5th floor) and up one flight but then it was so blocked he couldn't go farther. One of the objects blocking the stairs was a boat! How and where they got it would be an interesting story in itself. My office is next to hiss and has all the av equipment in it. From outside both our offices' windows were still whole. At night they said you could see some offices were occupied; we are hoping that since we had no couches for sleeping ours might be safe.

The building with classrooms next to ours (where we teach) has no desks left; they are either barricades or on the roof for dropping on police. Water and electricity were not turned off because of "humanitarian" reasons; until yesterday students were ordering in Chinese food! As of fri. it stunk from students cooking and living in it. What it must be like now is unbelievable. And the ones who pay the price are the poor old cleaning ladies.

In the science building the students (and the outside agitators which seem to many and strong; this is not a yonsei demonstration but a pro-North demonstration at yonsei--our students will pay the price for this) have totally destroyed the inside. Professors' offices were wrecked; research and computers are gone. One man had years of research with no other copy in his office. Not smart but koreans don't keep school things at home; school is where they work and home is where they go to sleep. They don't work at night at home like we do; if they work at night, they work in the office. As of sat. am the damage stood at 1/2 million dollars but with the other two buildings being taken over since I am sure it is going up rapidly.

The two buildings we work in are close to SFS so they can watch from the SFS roof.

5

Helicopters go over constantly during the action times and fire tear gas down; this spreads it a lot farther. I keep opening the window for air and then closing it because of the teargas (it was fired yesterday). Last night the helicopters were going over until 11 and the students were yelling, but not moving, til 12am.

Rumor today is that the govt. is planning to storm our two buildings by putting helicopters on the roof. They have brought in large pads to put around the bottom for students who jump. If one kid dies, all the students (even those not for the demo) will rally and school will be a very iffy thing this fall.

For the last half hour a students has been reading names-- why I have no idea. Boring to listen to.

SFS starts tomorrow and is planning to despite some teargas in the air (planned no extra days--sure miss dick's planning of those). Yonsei was supposed to register on wed but feeling it it won't. Gail and I were supposed to be in offices but that seems even less likely--we can register in ~~1115~~ building if we have whenever they decide to register. School could start on sept. 2 if they get the students out today or tomorrow but the staff will be the ones to suffer for it.

In order to get on or off campus by the dairy gate we have to go through two checkpoints which open the trunk and go through the stuff in it. On the other hand, going out our gate there is no checkpoint! Logistics lack a bit. Lots of riot police everywhere; thousands just on the campus and others line all the streets around.

Just in case this is all news; the reason for the demo is that the students wanted to go to north korea to meet students there for unification and the govt said no as it always does. Many of us wonder why it doesn't let them go and then the north would have to be the bad guy and not let them in or have this mess in their yard and not ours. We have never found anyone who has an explanation for what seems like great logic to us. Since they couldn't go they met on yonsei and the war began. This is the most violent and most property damaging demo ever. There is lots of hate but it all on the student side. The young riot police are very friendly and look very tired and innocent.

Hi,

August 20, 1996

At 5:50 this morning the helicopters, including some very big ones this time, began their assault. Several thousand riot police surrounded the building I teach in and the one my office is in. HH and I heard the noise and wondered what was going on when I realized it might be on tv. It was and we watched til 9.

The helicopters dropped teargas on the buildings while the students stood throwing what looked like rocks but must have been pieces of the inside of the building and chairs off the roof. You could recognize your kid if he was there. At the same time a huge fire burned up the steps into the building I teach in and then the students set fire to barricades in the stairwells to keeps the police out. The police had big mattresses so the kids couldn't commit suicide; none did. A fire truck showed up and ambulances lined the front gate.

As the tv panned we saw smoke coming out of the building where our offices are and off the roof, but no students. After more than 30 minutes the students began waving flags on the roof and then came out in a long line. The police expected 1000 and got 1500; the girls at the end really looked ragged. The police went into our office building through the 4th floor; all came peacefully.

Meanwhile, having pulled all the forces up the hill, the students (hardcore) fled the science building through SFS, yonhi manor and yonhi dong where the police grabbed them. The helicopters had been watching them and thousands more police waited for them.

At first it seemed stupid to let them escape but then we realized that the science building had a lot of explosives, including some nuclear materials in it, so they couldn't attack it but could catch kids running off. Dye had been sprayed so many of them were marked.

HH got into our offices and they are ok. All the doors in the building had been kicked in but he wiggled them back and made them appear ok even though they aren't.

The entire campus is covered in rubbish, iron poles, burned furniture, and tear gas cannisters--HH found one IN his office.

The school had the damage assessed today (no insurance since many koreans and definitely yonsei do not believe in it). Tomorrow they clean up and ~~they hope to paint by the weekend.~~ School is scheduled to open on time on the 2nd. New furniture is ordered and ready to come in--and entire building full of it.

6 months to a year! What a mess!

Please share this with the Moffette. Thanks you.

Nancy

Manamo Beard 815)633 1819
Art Anderson
6005 Buxard in Redford
61114

The Call To Korea

"In the winter of '82 and '83 the Rev. Dr. Altman, now of Meji Gakuin of Tokio, but then a student, gathered the volunteers of New Brunswick together and read them a paper he had been appointed to prepare on the Hermit Kingdom. The simple story of these twelve or thirteen millions without the Gospel, of the church praying for an open door, the door opened by Admiral Shufelt's treaty of '82 and the thought of a year or more having passed without a move on the part of the church so stirred me that I determined to set to work to find someone to go. For myself, I believed I had been called to India and in this conviction had made certain preparations for that field and had spent a year in medical study; but I certainly felt there must be others who would be ready to go; yet do what I would, urge as I might, a year passed and no one had offered. It was then that the message came home to me - why not go yourself? But India, her needs, the peculiar call I believed I had had to that field, and the partial special preparation all loomed up and seemed to bar the way. I had applied twice to the Reformed Board, but they had no funds to start a new work. I also applied twice to the Presbyterians and was told it was useless. The doors seemed to be closing on Korea but wide open to stay at home or go to India. So I wrote a letter accepting the call to the Reformed Church and was about to drop it into the letter box when it seemed as though I heard a voice saying, 'No one for Korea.' "

Underwood of Korea, p. 34

Directions

New Brunswick Seminary
17 Seminary Place, New Brunswick, NJ
1-800-445-NBTS
Friday, October 11, 9:00 a.m.

From North or South:
NJ Turnpike Exit 9 (New Brunswick)
or Route 1
Route 18 North (about 5 minutes)
Exit at Rutgers University/George Street
Left turn at traffic signal
First right onto Seminary Place
Immediate right up hill into driveway
Zwerner Hall is on the left
Park in upper lot

Grove Reformed Church
Kennedy Boulevard and 46th Street
North Bergen, NJ
201-863-7030
Saturday, October 12, 2:00 p.m.

From New Jersey
NJ Turnpike Exit 16
495 East toward Lincoln Tunnel
Left turn on Kennedy Boulevard
Corner of Kennedy Blvd. and 46th Street

From New York
Pass the Lincoln Tunnel
495 West toward NJ Turnpike
Right turn on Kennedy Boulevard
Corner of Kennedy Blvd. and 46th Street

908) 247 - 5241

A Celebration of Horace G. Underwood

Pioneer Missionary to Korea



October 11 - 12, 1996

**New Brunswick
Theological Seminary
New Brunswick, NJ**

**Grove Reformed Church
North Bergen, NJ**

Seminar for Church Leaders

Friday, October 11, 1996

New Brunswick
Theological Seminary

All presentations will be
in English and Korean

- 9:00 - 9:30 Coffee and Fellowship
9:30 - 9:50 Greeting
Dr. Norman Kansfield
9:50 - 10:50 "Underwood and Yonsei in
Modernization of Korea"
Dr. Byung Soo Kim
11:00 - 12:40 "Mission in Korea and
Underwood"
Dr. Horace Underwood
12:40 - 1:30 Lunch
1:30 - 3:10 "Preaching and Ministry in
21st Century"
Rev. Dr. Dong Ik Kim
3:10 - 3:30 Closing Prayers
Dr. Norman Kansfield

80th Memorial Worship Service

Saturday, October 12, 1996

Grove Reformed Church
North Bergen, NJ

A Service of Worship and
Commemoration of the Life and
Work of Horace G. Underwood on
the Anniversary of His Death

- 2:00 - 3:30 Memorial Service
3:30 - 4:00 Flower Dedication at the
Underwood Gravesite in the
Grove Church Cemetery

Participants

Dr. Norman Kansfield
Rev. Dong Ik Kim
Dr. Byung Soo Kim
Dr. Horace Underwood
Dr. Samuel Moffett
Elder Henry Girodo
Rev. John J. Lee

Participants

From Korea

- Dr. Horace G. Underwood
- former vice-president of Yonsei University
- grandson of Rev. Horace G. Underwood
Rev. Dr. Dong Ik Kim
- pastor of SaeMoonAn Church in Seoul, Korea
Dr. Byung Soo Kim
- president of Yonsei University, Korea

From USA

- Dr. Norman Kansfield
- president of New Brunswick Theological
Seminary
Dr. Samuel Moffett
- professor at Princeton Theological Seminary
- colleague of Underwood family
Mr. Henry Girodo
- elder in Grove Reformed Church, the mother
church of Underwood
A representative from the Lafayette Avenue
Presbyterian Church, which sent Underwood to
Korea in 1885.

Registration for Seminar
20.00 per person

Name

Address

Phone

Church

Please make check payable to NBTS and
return with form by October 5 to:

Rev. Byung Kim
17 Seminary Place
New Brunswick, NJ 08901

H.G. Anderson
address

WORLD-WIDE EVANGELIZATION

THE URGENT BUSINESS OF THE CHURCH

ADDRESSES DELIVERED BEFORE THE FOURTH
INTERNATIONAL CONVENTION OF THE STUDENT
VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS
TORONTO, CANADA, FEBRUARY 26-MARCH 2, 1902



NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

1902

THE UNEVANGELIZED MILLIONS IN KOREA

REV. H. C. UNDERWOOD, D.D., KOREA

We turn from that great country, India, to a little bit of land whose geography most people know nothing at all about. I suppose that you, being students of missionary work, know something about the geography of Korea, but of the way in which that land was opened, of the opportunities for work that there are there to-day and of what has been done, I think that many of those here are more or less ignorant. Twenty years ago Korea was still a hermit nation; every door and avenue of approach was closed. It was death to any foreigner to be found upon the shores of Korea, or to any Korean to be found harboring any foreigner. A little over twenty years ago France sent her gunboats to her doors demanding that they be opened, and Korea refused. The United States sent her gunboats, and Korea refused to open the doors. The Church of Christ bowed in prayer asking for open doors, and God opened Korea.

Under these circumstances we would naturally expect, when we came to a land so opposed to the foreigner and what he brought, that there would be an intense hatred of everything foreign and Christian. However, when we got there, we found that Almighty God had not only broken down the legal barriers to our entrance, but the same God had gone before us, had broken down the barriers in the hearts of the people, so that they were ready to receive us and listen to us. Japan, that country that we speak of as a nation born in a day, we find ready to take up with foreign or new ideas. China lies on the other hand, that mighty nation that knows nothing good outside of China. Korea comes between, willing to acknowledge that there is something good outside of Korea. And there you see the leverage that we have.

Not only did we find the people willing to listen to us, but we found a strange state of affairs. We found that the people had to a large extent lost faith in their old religions. Confucian-

ism is to-day in Korea nothing more than a system of morals—Buddhism, which at one time held sway throughout the whole land and was given by Korea to Japan, has lost its hold upon the people, so that the educated say, "It is good enough for the women and children." The prevalent form of Taoism is also losing its hold, and the educated of the land are beginning to think that a little medicine, properly administered, will do more good than the pounding of tambourines and burning of incense to a sleeping god.

In addition to this we find one or two other advantages that we had to use as given us by God. Dr. Allen had won favor with the King. The favor of the officials has to the present time been ours. Now let us see what the results of the work have been. I can only touch on these. After seventeen years we are able to tell you that there are in Korea between six and seven thousand public communicants, between four and five thousand members of the catechumen classes, and a still larger body of adherents who call themselves Christians; so that there is in Korea to-day a body of over 20,000 men and women who have given up all their heathen practices and worship and are bowing to worship the God we honour here to-night.

In addition to all this there are three characteristics of the Church in Korea that I wish to name. First the extreme activity of the Church. All our churches in Korea, with three or four exceptions, are absolutely self-supporting. They build their own chapels, support their own evangelists, their own school teachers and are building their own schools and paying all the running expenses of their own churches. The second point I want to call attention to is that they are an extremely generous people. I cannot give details for lack of time. The third and most important point to which I would call your attention is that the Korean is nothing but a simple child in the faith, who takes God at His word and believes in prayer. He has not read the fasting out of his Bible yet, and he has not read "Ask and ye shall receive" out of his Bible. I wish you could hear him talk of God. He does not use the word "God" very much; he says, "Father." A little church was in trouble and meeting with terrible persecution, and addressing the leader I said, "What have you done about it?" Said he with a smile, "We have told Father about it, and it will be all right." They look to God as Father, trust Him as such and know that when they ask God in faith believing they will receive.

I do not laud what they are doing there as something exceptional; I do not hold Korea up as the only land where God is blessing this work; but I simply mention these facts as indicative of what God is willing to do the world over, if you and I will give Him the opportunity. God has opened up the world. God offers this whole world to us, but it is our duty to go up and occupy it for Christ. I wish I had time to-night to mention details, but, instead, simply

bring these two or three things before you. God is calling in Korea. We have heard His calling in India as never before; He is calling in Korea as never before; we shall hear from China, that He is calling there as never before. God the world over has prepared this world for Christ, if we will take it to Him. You remember the old Scottish clan, how eager they were to heed the summons when they were called. The farmer left his plow, the blacksmith dropped his red-hot iron, the groom at the altar left his bride:

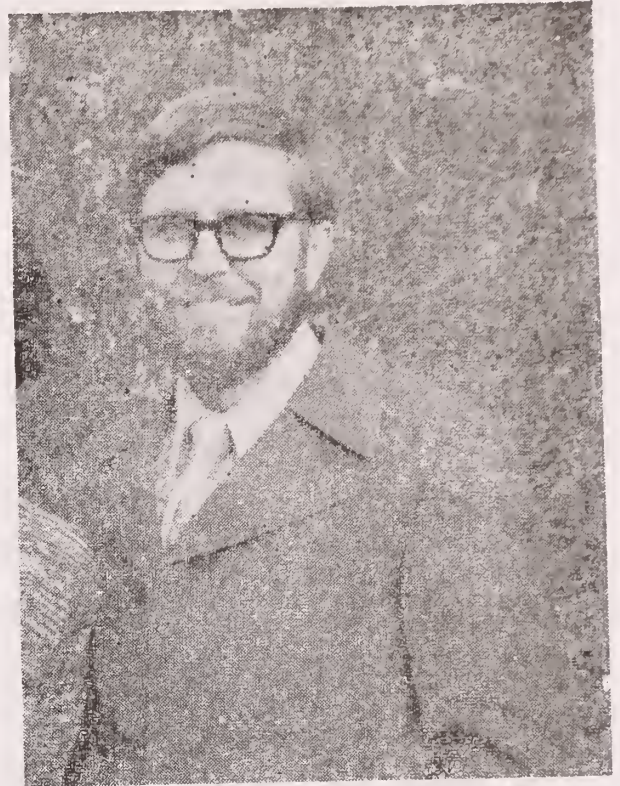
“When thro’ this cross from man to man,
Vich-Alpine’s summons to his clan,
Prompt at the signal of alarms,
Each son of Alpine rushed to arms!”

Shall man be more obedient to the earthly summons than to the heavenly? Can it be said that a Highland chieftain shall inspire more devotion than the Captain of the Lord’s host? Shame on us if we heed not the call! And I verily believe that the curse that was pronounced against Clan Alpine shall be pronounced if we do it not:

“Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!”

MANG WON DONG

HORACE H. UNDERWOOD



Dr. Underwood is a United Presbyterian missionary teaching in the English Department at Yonsei University.

Would you like to see Seoul's smallest dental clinic?

Drive through the U.N. Memorial Arch as if to cross the Second Han River Bridge and turn right along the top of the dike. About 400 yards along, the dike touches a small hill, which obscures the view of the neighborhood beyond from the cars on the bridge. Pass the hill, drive on another hundred yards or so, and pull over. Look down over the inland edge of the dike. You are looking at Mangwondong, an area in which many prosperous-looking homes are being built—prosperous homes surrounded by the shacks and trash of an extensive slum.

Korean slums tend to be less homogeneous than American slums. All types of housing are mixed, from the worst of "panjajip" or board shacks, to the richest new Korean-Western style houses, all cheek by jowl. Just over the dike on the river side from these slums is a huge holding area that until a year ago was the dumping point for all the sewage trucks—the "honey" trucks—in Seoul.

For several years the Mangwondong Cheil Church—the "First Presbyterian Church of Mangwondong"—has been involved in community outreach among these slum-dwellers, at real personal sacrifice.

In 1972, Lee Sang-yang, then a junior in

the Presbyterian Theological Seminary's undergraduate division, moved by a plea from a seminary professor who lives not far from Mangwondong, came and helped start the Cheil Church. Appalled at the conditions of the slum, he continued to work there, in evangelism, and with other students in a "Bible Club" (an evening non-accredited school for students who cannot go to the usual middle and high schools).

He began a small clinic, with students from the Yonsei and Ewha University Medical Colleges offering medical care. He began a day-care center. For several years, though many people worked there, he was the organizer, the sparkplug.

But while working in Mangwondong, he contracted tuberculosis. In March of 1977 he died. His widow and child still live in the Mangwondong area, where she is a teacher (for a pittance) in the day-care center.

Though some of the work faltered when Lee Sang-yang died, now there is a new sparkplug at the Cheil Church. Kim Ki-bok also came as an undergraduate, in 1973, and worked with Lee Sang-yang for several years in the Bible Club and other outreach programs. He graduated from the Presbyterian Seminary last spring, and is now a "chondosa" (evangelist)

awaiting ordination in a year or so. He and his wife are at Mangwondong, and outreach has begun again. Particularly, in addition to the day-care center and the Bible Club, the church has begun a slum dental clinic.

I have been told that it costs up to \$40,000 to outfit a dental clinic in the States these days. The original estimate here to get second-hand everything they needed was \$1,800. The church had about \$800 for the clinic when I first met them. They said it had really been collected as a start towards a new sanctuary, since the old one was so small. (In fact, the church meets in the day-care center room.)

But the church decided to use the money for the dental equipment. Still, they could only afford the chair-and-drills unit, some hand dental tools, a few consumables. The clinic is in a closet-sized room which is half of the church office. A metal tray is the autoclave—things come out just as sterile. The work is not complex. The clinic performs extractions, fillings, scaling, and hopes soon to be able to make new teeth. But this work covers 90 percent of the dental needs of the slum people.

It is a "free" slum clinic, sponsored by the church but not particularly for the church members. It is not actually free—it has a token "standard" charge, 300 won for adults, 200 won for children, whatever the work. This is not only to help buy medicines and other dental expendables, but also to maintain the dignity of the people coming to the clinic. It's important not to be "charity."

The key to it all is, of course, the dentist. Dr. Ko Kwang-Song is a successful dentist with a good practice in his own clinic downtown. He is a member of another church (not Presbyterian, interestingly enough—it's an ecumenical clinic) who comes out on Sunday afternoons and gives his time, free. For a while he had carried tools back and forth with him, but it was a bit tough carrying a chair... Anyway, the clinic is in full swing, and Dr. Ko treats 20-25 patients each Sunday.

What does it mean to a slum-dweller—average family income among the group is under 50,000 won a month—to have a tooth stop hurting? To get a bad tooth pulled? To even see a dentist? And to have it done in a church, without hard-sell evangelism? Dr. Ko, and Kim Ki-bok, and his church are, in their own quiet way, showing the example of Christ's love to their neighbors.

(Reprinted from *Thoughts of The Times, Korea Times.*)

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Seeking the Hidden Horace

Among recent visitors to the Seminary has been a film crew from the Christian Broadcasting System of Korea. They were working on a documentary on Horace Grant Underwood, NBTS Class of 1884, known as the “Father of Modern Korea.” They came to New Brunswick seeking to unearth details of Underwood’s seminarian days: What classes did he take? Was he decidedly scholarly, or was he “well-rounded,” a modest student? Was his promise apparent during his years as a seminarian?

The Seminary was honored to participate, and the crew interviewed professors, students and staff in search of their subject. The visitors were surprised to find that there is little existing documentation of Horace Underwood as a seminarian. Student records in the 19th century were, in the first place, minimal and, further, few have survived in accessible condition. Even so, we can intuit some things about Horace Underwood from the records that do exist.

Horace Grant Underwood (1859-1916) came to New Brunswick seeking training for the ministry of Word and sacrament — the usual courses in Bible and systematic theology, church history, homiletics and practical theology. There were few electives offered during this period — membership in a particular seminary graduating class literally meant having been in the same classes with the same students for three years.

There’s no specific indication that Underwood came to New Brunswick expecting to become a missionary. We can be certain that he enrolled in no course entitled “How to Become a Foreign Missionary.”

We know that Underwood was a member of the Grove Reformed Church of North Bergen, New Jersey, both church and town having been known in the 19th century as New Durham. His pastor, William Augustus VanVranken Mabon, left parish ministry in 1881 to take up a professorate at New Brunswick, his arrival on campus just a few months later than Underwood’s. Mabon, who was pastor at New Durham for 35 years, is regarded as highly influential in the development of his parishioner and pupil, and likely guided him towards the ministry and study at New Brunswick, from which Mabon had, himself, graduated in 1844.

We also know some things about the students with whom Horace Underwood studied from 1881 to 1884. There were approximately 46 students enrolled when he arrived and several fewer by the time he graduated. Of the seventeen members of the Class of 1884, six were foreign born, including the London-born Underwood. Ten members of the class were alumni of Rutgers, while Underwood was the lone graduate of New York University. All the members of the class apparently came to New Brunswick from Reformed traditions and all served only in Reformed denominations, including

The visitors were surprised to find that there is little existing documentation of Horace Underwood as a seminarian.

Presbyterian, Congregational and Reformed. (Unlike the diversity that flourishes at NBTS today, homogeneity was the norm in the 1880s. It is interesting to note, however, that New Brunswick's first African Methodist Episcopal (A.M.E.) graduate, Junius C. Ayler, was a member of the Class of 1886 and likely matriculated in the fall of 1883 as Underwood began his senior year.)

World mission pervaded the atmosphere of New Brunswick Seminary during the years of Underwood's attendance. The American missionary movement was at its height and this was much in evidence at the Seminary. In the Class of 1882, the senior students when Underwood arrived in 1881, were two sons of the famous Scudder missionary family, Ezekiel Carman Scudder and his cousin, William Henry Scudder. Both were born in India, and Ezekiel returned to India immediately upon graduation, serving most of his ministry there. In that same class were Kumage Kimura and Moto Oghimi, both of whom served as clergy and educators, bringing Western educational methods and philosophy to their Japanese homeland. Another member of the Class of 1882, Alexander Scott Van Dyck, served as missionary to China from 1882–1895.

From the Class of 1883, Nathan Henry Demarest would serve in Japan, and Edwin Francis See with the International Committee of the YMCA. Both John Gerardus Fagg and Philip Wilson Pitcher of the Class of 1885 served as missionaries to China. The Class of 1886 included William Isaac Chamberlain, missionary to India and son of the Chamberlain missionary family, and Albert Oltmans who served as missionary to Japan.

We know something of the events of Horace Underwood's senior year at New Brunswick because they were rather publicly played out in the "Our Church" section of the *Christian Intelligencer*, the weekly publication of the Reformed Church in America. Sometime in the winter of 1884, Underwood applied to the Board of Foreign Missions (BFM) of the Reformed Church in America. It was reported in the February 13, 1884 issue of the *Intelligencer* that "a member of the Senior Class in the Theological School at New Brunswick" had applied "to be sent as a missionary of



Horace Underwood's Seminary graduation photo.

the Board to open a mission in Korea." The BFM expressed regret that it was unable to approve the request: "What Christian heart can fail to regret that we are not in a position to accept so high a privilege—so golden an opportunity." In the issue of May 23, 1884, missionary Martin N. Wyckoff commented from his post in Japan: "I notice in the papers an offer of one of our young men at New Brunswick to go to Korea. While it is easy to see that our Church is not in a position to take up any new missionary fields, it is an encouragement to know that we are not entirely shut out from them."

The same May issue of the *Intelligencer* reported on the graduation of the Class of 1884. The Trustees reported: "The examinations of the several classes gave great satisfaction, and all the Seniors were recommended for their professorial certificates. . . . These young gentlemen, in their examinations and trial sermons, manifested superior excellence, and gave promise of becoming preachers and pastors of whom our Church will have reason to be proud." Horace Grant Underwood is named among the graduates, although he was not one of the three students who delivered orations at the Commencement.

In the *Intelligencer* of September 10, 1884, the BFM reported that Underwood had been appointed by the Presbyterian Board of Foreign Missions to Korea. "Mr. Underwood, it will be remembered, applied to our own Board to be sent to this new field, but his appointment was, necessarily as it seemed, declined. . . . The sympathy and the prayers of many will follow him to his interesting field."

We note that Underwood was not actually named in print until this last announcement. It seems fitting that this should be so, for the task of the seminarian is preparation for ministry, not self-promotion. Seminarians are nurtured and cared for, challenged and equipped to become faithful ministers of the Gospel wherever their field of endeavor. We know that Horace Underwood and so many of his classmates responded to God's call to do ministry as missionaries in foreign lands. We know that these "missionaries in the making" comprised nearly 20% of New Brunswick's graduates in the years 1882 to 1886. We imagine that their inter-

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We don't know how Underwood and his classmates rated as scholars—we probably know more by thinking about the meaning of knowing less.

Horace G. Underwood

January 15, 2004 was Nana's 71st birthday. Grandpa had bought a beautiful necklace for her and asked me to get it out of his closet and wrap it for him. I also bought a card which he signed the day before; he wasn't able to write well but he obviously intended it to read Horace Underwood. On the morning of the 15th dad went to the hospital as usual before he went to work. He handed grandpa the gift and he handed it to nana. Grandpa also sang a bit of "Happy Birthday" to her; this was not easy since he had not been able to talk in full sentences for a couple of days, but for his Dorothy he sang. Shortly after that, he was given an injection to give him peace; he had been very troubled during the night and the doctor agreed that it was time to let him rest. It was a mild narcotic which immediately let him relax. When I came in to replace dad at 11 he was sleeping peacefully for the first time in days; it was good to see him less stressed. I stayed til nana came in the afternoon. Because it was nana's birthday she was going out with her friends later; one of us was always there to keep grandpa company if he woke up. He would mutter now and then and we would reassure him that a family member was there. He was always comforted if he heard one of our voices.

I went home for dinner and returned so nana could leave. However, her pastor had said he was coming so she was waiting for him; her dinner was at 6 and he showed up just before that. He said he wanted to hold a pre-death service so as he went into grandpa's room I whispered that nana's friends had planned a dinner for her at 6. Some elders joined him and they held a service to prepare the person for death. First, the pastor yelled in grandpa's ear to see if he could understand the service; grandpa made no response. Once he ascertained that grandpa was not able to understand the proceedings, he said it would be all right because he would understand subconsciously. They proceeded to conduct what looked to me like a final preparations ceremony, a sort of last minute check to be sure he was ready. I was offended but hope it was my lack of Korean and maybe it was less "it's your last chance" than I thought. It was definitely different.

When the service ended he and the others went into the second room to have a meeting with nana. I was very frustrated since it was 7 pm and her friends were in the restaurant and there was nothing else that had to be done right then. When they insisted they had to talk to her, I gave an exasperated sigh and commented that it seemed rude that she was not joining her friends and an English-speaking Korean woman understood and pulled nana over and told her she had to go and got her out of the room before the men knew what was happening. I am indebted to that woman.

The men stayed and talked and laughed louder and louder. I thought it was inappropriate but they were church people. Finally, I went out in the hall and told the nurse that I felt they were too loud. She agreed but didn't do anything. I returned to the room, but it went on, so I went back out and said I thought it was disturbing grandpa. This time she came in with me but when she saw all the older men, she got cold feet and couldn't say anything, so I started with a Korean apology and then she suggested that they move to another place. They did.

A few minutes later a hospital choir came by and sang to grandpa from the hall; the muted sounds were much better and the singing was beautiful.

And then the door opened and two old Korean men walked in, looked at grandpa, said a prayer and asked for nana; when I explained she wouldn't be back until 9, they sat down on the couch by grandpa's bed to stay. I stood at the foot of the bed and they told stories for the next two hours; some were interesting—one man had been on campus when dad's grandmother died in 1949 and he explained how the students thought it was just a rumor, but he had gone to the house just in time to see her body being loaded into a station wagon. Then they wondered how serious it was and were horrified to find out she had been killed.

While they were talking, I was watching the numbers on the machine attached to grandpa. His blood oxygen rate was going down. The doctor that morning had told me that if it got to 84 it was very bad. It was 90 when I arrived but was down to 86 and I was getting very nervous. I kept one eye on the machine

and every jump increased the worry. Finally, it got to 85 and then 84 and I was scared about what was going to happen. I really wanted nana or dad there at that point. I went to the nurse but she didn't do anything—but the doctor had said it would be very bad. I was confused.

Then Dad called at 7:15 to say his Fulbright dinner was over; did he have time to walk home or should he come by car? I knew he needed exercise so said "walk," but he heard "come now" in my voice and came quickly. He saw the numbers and immediately went to the nurse who explained that it was bad because it meant the body was shutting down but there was nothing further that could be done. That last phrase would have made the previous hour a lot easier.

Nana returned and the old men finally left. She opened some of her birthday gifts and then her friends arrived and sang to grandpa. While they were singing the numbers went back up; some part of him was hearing and understanding that he was loved.

Then his blood oxygen rate continued to sink. At this point the nurses turned off the machine so we wouldn't be watching and waiting. We stayed with him awhile and then a Korean woman pastor came in, so we went into the next room to talk.

Grandpa died at 11:20 pm. We had prayed he would live until after Peter and Diana's wedding, but he was so uncomfortable that we could see it was unfair to expect him to cling to such a life. Nana, dad and I were talking with the pastor, but I was sitting where I could see him and keep an eye on him when suddenly I thought he looked different. His breathing had changed from very labored to very shallow. I pulled dad in with me and we called Nana to come in and he died a few minutes later. We knew his death was a blessing—for him and, we found out later, for us and for Peter and Diana. For him because he went to a far better place, for us because Koreans count the days for a funeral from the time of death so our first day of the five day funeral was that night, and for Peter and Diana because they had a day to mourn before their wedding on Saturday. God's timing is always best.

Immediately after we told the nurses at the desk what had happened, they checked the machines and agreed. We had to empty the room of all of his things since there would be no time later. We also called their driver because he was like a fourth son to grandpa; he had left just a short time before. The nurses called the funeral planning center and men came to take the body away. Dad had to go with grandpa and Nana and I took all the packed up things and pots of flowers and went with the driver. They showed us the room we would temporarily be in the next day. The building has a series of rooms for different funerals. We talked about who would be in charge—Yonsei-- and what we wanted—Nana to pick the hymns. Dad then gave them his measurements—height, weight, shirt size-- and a black suit with tie was ordered for him (shirts were possible too).

We left the funeral planning office Friday, January 16 at 2:00 am. Day 1 was ended. We were told to return at 6:30 am for a very important meeting. Then, there would be another meeting at 7. We came home and prepared the house for having guests a bit. I gave dad a haircut and we went to bed. We returned to the office at 6:30 but no one was there. We asked and finally found a man who said there was no one else in the building. No meeting. We wished for that lost half hour of sleep.

Nana and I were in black slacks and black sweaters. Slacks are for the first day, skirts thereafter. No jewelry though I had tiny earrings as I hate holes showing in ears. No make-up but I did a little since I am a ghost and only the daughter-in-law, though the first daughter-in-law which means more responsibility.

Dad went off just before 9 to the meeting of Yonsei people planning the services. We thought we ought to know what was going on at least. We had told them we had no particular plans and they could do it as they felt appropriate. We knew it should be a totally Korean funeral and we knew nothing about planning one. From Thursday night on, we were under the control of the Yonsei organizers. As dad said, "The good thing about the funeral was that Yonsei was in charge; the bad thing about the funeral was that Yonsei was in charge."

While he was gone, Nana and I got adjusted to the room. It was a large room that opened on a hall of other rooms of the same kind. Just inside the door was a table for receiving the envelopes of money and a book for signing. To the left was a table and a refrigerator for drinks—guests are served drinks. Several couches lined the walls on two sides. Off to the left was a raised portion of the room. Here there was a large tatami mat. One took off shoes, walked to the picture (it didn't arrive on time so we had to call say we needed it—now-- as it was hard for people to show respect to a piece of cardboard in a frame) in the center of a wooden chest, bowed, stepped back and prayed and then went to the right side of the platform to greet the mourners. Nana and I were the only mourners for the morning because dad had to work out details—including putting on the black suit he had rented the night before (ordered at 2 am and delivered by 6:30). As I was standing there, a Korean woman came up with a pair of brand new socks; apparently my stocking feet weren't right. Unfortunately, the socks were tight elastic so I was not comfortable for the rest of the morning but nothing could be done about it. When we weren't greeting, we could sit in chairs to the side or walk off the platform and sit with nana's friends who came to keep her company. It was my job to turn her shoes around every time we went up on the platform.

Dad came back and we had to go to pick out Grandpa's burial clothes and casket. There is a little shop right in the Severance building with sets of various priced Korean clothes laid out; we picked a mid-price set. It was made of ramie, hemp cloth, and included baggy pants which were later tied around the ankles, Korean shaped socks, a shirt, vest, and jacket all folded together, mitten-bags for the hands and a head covering. The prices ranged from 120,000 won (about \$100) to 2.5 million won (over \$2,000).

There were five caskets to choose from but the bottom line was really just pine and the next one was ok with us but we were told Yonsei had already chosen one of the top ones, so we said fine. It was medium brown, shiny, with a raised lid that graduated edges. It was very nice looking and made of very solid, very heavy wood. The costs ranged from 1.2 million to 8 million won.

Not many people came to the room that morning, but our Seoul Union Church pastor came just as we were leaving for lunch and we didn't offer to stay and talk with him. We greeted him and left. We were desperate to get out of there and to get our houses ready for all the people who were coming and to eat. We wanted out.

We ate, made up more beds, and went to Luce Chapel. When we had been told we would have the morning hours in the Severance funeral building and then move to Luce Chapel, we wondered why they needed so much time to prepare the chapel. When we arrived, we understood. Yonsei had totally transformed the reception area outside the sanctuary; the honor, respect, and love Yonsei had for Grandpa was obvious in their care and provision for his funeral. Over the entrance to Luce Chapel was a large banner saying Horace G. Underwood's funeral. Eventually, the door was flanked on both sides with 8 foot 3 tiered flower arrangements. Each tier the size of a typical large US funeral arrangement.

Inside was a large reception hall. The chapel was on the right and to the left was a table with hot water and tea bags and lots of bottles of yoghurt. I lived on that yoghurt.

Directly ahead between two large support beams was a red runner which led up to a large blue carpeted area (brand new carpet that the deliveryman had to cut off the new edges on) going across the front of the room. Benches were on the right for medium-level Yonsei people, deans and chairs, and beyond them for us, the family. On the left was a large table with books to sign and 5-7 Yonsei low-level workers sitting to help people. They had a large locked wooden box next to them for the envelopes with money. They also had parking permits if people drove. Piles of the very badly written brochure about the Underwood Museum were also on the table (dad had an opportunity to talk to someone about being willing to revise it so it would be less embarrassing to give to people). At the end of the table was lower table holding a foil-wrapped bucket of chrysanthemums. Beyond that, another bench for the President of Yonsei and other high dignitaries, including those who came to pay their respects. The President was actually there most of the time most of the days.

He was our guide to behavior. If he jumped up, it meant the person coming was important and we had to jump up faster. One time he jumped, and we just went, "Oh, that's the Riemers." No fast jump there; they

are old friends, but he is the president of the Lutheran Seminary. Think it startled Yonsei president to see us hugging them like the old buddies they were.

Directly ahead down the red runner and across the blue carpet was a long table with two other tables set in tiers on it, all covered in white cloth. It was about 4 foot high with the next two 3 foot high. The picture of grandpa sat in the middle of the lower one; the picture was bordered by chrysanthemums with yellow and orange flowers kitty corner, top right, lower left, on it. The top two tiers of the “altar” were covered with flowers—all spring flowers, pinks and light yellow and pale orchid and white: resurrection colors. Very cheerful and very beautiful. They came in already set in the green spongy stuff and then two men and a women walked back and forth adding flowers, exactly here and there. We wondered if they had an outline backstage because they seem to know exactly where to put each one; first, orchids, then lilies, then greens until the area was totally covered but not bulky looking. The lower level was empty except for the large photo, 26” x 32,” of Grandpa (a very good one) in the middle, a Bible to each side (his and one sent by the Bible Society) and a single large candle which burned the whole time. An old man brought it in and set it there and when he left the staff moved to take it down and I said no. He had brought it to honor Grandpa. The Koreans were bothered by the one candle, not two, but it looked beautiful up there and gave light as a promise of the light for all of us. With the flowers laid under the picture by each person who came, stems turned flower end out, it was a very fitting tribute.

The lower tier had a curtain from top to the floor on which they hung three large wreaths of flowers; those I could have done without, but someone thought they were necessary. All flowers lived the five days. One of my jobs was picking up fallen leaves and tidying up the photo area; they recycled the flowers under it when too many were there but they never seemed to see dead leaves on the floor or table.

At either end of the lower tier was a large basket of flowers from Peter’s office. In time, a tall basket on an inverted bucket-shaped gold cone from the President of Korea was placed on the left and then one from the Prime Minister. On the right came one from the last President. The one from this President was carried to the cemetery and left there; we didn’t know this until Sunday when we went to church or we would have had it removed. A bit too braggy for us.

Both sides of the room became lined with the 8’ flower arrangements. All in white chrysanthemums with sometimes a few colored (usually artificial!) flowers down the center. On top was a huge black and white ribbon bow—18 inches across; two long streamers came down from the bow with the name of the giver on one and Korean or Chinese sympathy words on the other. As more and more came in, they lined the side hallway and then the next morning they put them outside because the fragrance was overwhelming. There were 106 by the end of the time. The staff would read the names and be sure the more important ones were closest to the front. We would see one come in, nods go around, and one inside the funeral area would be pulled out, and a new one put in. It was interesting to see which ones stayed—head of the Hyundai company, American and Australian ambassadors’, Korean-American Friendship Association, Yonsei organizations, etc. By the end of one night I had looked at the black and white ribbons for so long, I was seeing zebras on the tops of the flowers!

A long wavy piece of white cloth went from behind the tiered table to the the two pillars which formed the beginning of the funeral area. We weren’t sure what it meant but it sort of tied the area together. Behind the tiered table hung sheets of white cloth from ceiling to floor with black sheets at either end. The entire area was covered with fabric. Nothing of the original room was left showing—walls, floor, and even part of the ceiling. We were grateful for the big blue carpet; the stone floor was really cold to stand on and the carpet made it much better. We kept our bench pulled close enough that our feet were always on the carpet.

We found out later this is only the second funeral Yonsei has done—the first was for the first president of Yonsei, Dr. George Paik. Thus, it was a big honor and a huge job they really didn’t have the knowledge for but did very, very well. The artistic parts were truly beautiful without screaming for attention.

The procedure was: a guest came in, signed the book, handed over an envelope, received a flower (and a parking permit if needed), and walked down the carpet to the large “altar.” He put the flower under the

very large picture of HGU, about 3' by 4'. Then he backed up 4-6 steps, bowed his head in prayer, and then came to the right to greet us. He would stop partway, bow; we bowed back; he would then shake hands or hug Nana, dad, and maybe me. One who knew us greeted each of us individually. Ones who didn't talked to nana or dad and then bowed to all of us again and left to bow to the next bench of people. The Yonsei people worked in 4-8 hour shifts. The Korean church pastors worked in 2 hour shifts.

We stood, bowed, sat if we didn't see anyone coming, all day and most of the night. We thought sitting down every minute at first was foolish but we came to look forward to sitting just a half minute between people if we could get it. Just a touch of seat. I still have a leg problem which makes sitting and standing painful but there was no choice. I sat on the edge of the bench or sideways so I could get off the leg as much as possible. The days were very, very long.

When it got toward 6, we were wondering what would happen about eating. Did we have to give up eating for the five days too? No, we got chits to eat in the student dining room (emphasize student). The hours were from 6-8. Nana's friends came to take her out to dinner so dad told them that was fine, but come back by 7 pm because of the hours. They arrived back at 7:45. The Chases had come and then went to supper with us; he hadn't eaten so joined us. It was nice to have company to talk to in English. We dashed over and the servers were very nice about our late arrival—no frowns or hurried looks. We got very old fried eggs on our bibimpap but it was food and we were hungry—no drinks but we had the yoghurt back in the other building. We were out in 15 minutes and back to bowing and greeting. It was a long afternoon: from 2-8:30—no bathroom break. The Chases sat on the bench and talked with us in between bows—it was great to have their support.

Dick came that night; Mr. Borden picked him up at the airport and we ordered a suit right away. His blue suit would not do. He sat with us for the last few hours. Then he went to nana's basement apartment where he would share a room with his brother James when he arrived.

Because it was the first day, they said not so many people would come late so we could leave at 11 pm. Like kids let out of school, we were ready to go. We took nana home and agreed to meet the next morning. But she didn't have her banana for breakfast so we ran to the corner store—open til 12—and got a bunch. Had to keep her healthy. With only 3 hours of sleep that morning, we were all ready for bed. But we were too wound up, so we spent time getting ready for the next day and checking emails; we are keeping a file of condolence letters and at that time we shared them each day with each other in between guests.

When we got home, I walked in the door and screamed. Sitting right at the top of the steps was a huge white chrysanthemum funeral basket. Not another one! Not in our house! Not the end of the day we were looking forward to. We just left it there—no energy to move it and no need to take it to the building; they had more than enough. It stayed there til the first day nana came over and then we moved it to the tool room where it sat til it died. Not a house decoration. I checked emails—glad to hear from kids and feel their support and love. Day 2 ended.

Day 3 Saturday, January 17, 2004

We woke up to a snow-covered world. Our first thought was that it had to be gone by Monday; however, it wasn't.

We did get six hours of sleep which felt a lot better in the morning although dad did ask me if I had seen the big truck that had hit him. We found that our feelings of rest ran out by dinnertime but at least we started out feeling better. Nana and I were in our all blacks—long dress and jacket for me, long skirt and jacket for her. Dad had his rented suit. Time for another day.

When I put on my dress, I discovered the neckline crawled up my neck just a bit too far. I knew it would not be a day I could tolerate any extra problems, so peeled it off fast, turned back the neckline and sewed fast. Dad threaded the second needle as I used the first. It made it for all the days and many thereafter. I also checked the email and found one from a friend offering dinner on Monday night after the funeral. I emailed back it would be a huge help; by then there would be 10 of us.

Yonsei had set up a special room for us and we would appreciate it even more this day. They took out the Sunday School desks/chairs and put in a hospital bed and a couch and a small table in addition to a hot/cold water machine, paper cups, coffee/tea and a coat rack. It was meant for a break room but dad and I found we could not leave the main room except for lunch/supper breaks because he is the oldest son. Both the ones organizing the funeral and the ones coming to the funeral were constantly looking for him. If we were gone long, we got the looks that implied we weren't in the right place; even when he was consulting someone, others would look at me like I should have had him in place. When the US relatives arrived, they used the rest room quite often—little naps for the jet-lagged and time-outs for those tired of bowing.

Dad and I were there at 7 am but only a few people came between 7 and 9 when we had told nana to come. Dad got to do a lot of the planning and I wrote tiny notes to help me remember all that happened. Dad discovered his cell phone battery was on its last legs and the one the Fulbright staff was supposed to have brought was nowhere in sight. He asked in the various offices; no one had seen it. He finally found one of the staff at home and asked; it had been left in an office. Found the office; it had been put in the little room for us. Sure enough, it was sitting on a table in there. He recharged and was ready for the day. He kept it on "vibrate" and periodically he would clutch his heart, giving me heart failure before I realized it was the phone vibrating. If it was important, he would try to duck out; if half important, he would give it to me to run behind the benches and out to the open space beyond with it. We had one from Laurel from the airport and I kept saying, "Wait, wait." And she kept talking at me and the Yonsei people kept looking at me as I was trying to walk quickly out of the room, pretending no one could see me.

At this point, no one knew where James and Gail were but we hoped they were on their way. They had plane problems and got delayed and then we were inaccessible so no contact. They were to come in with Dick but couldn't. We finally got word they were coming in Saturday morning. Since James and Gail did not know they were coming to a funeral, I asked nana to pull out black clothes for Gail. She found a top, skirt and sweater and I found a heavy black sweater-jacket. When they arrived, they dressed in our little room and joined us on the bowing bench. Unfortunately, Gail only had sneakers (their suitcases didn't arrive with them) so she had to pull the skirt down and stand on it with her toes so they wouldn't show. I could tell when they were showing if the Koreans at the table opposite us starting looking at her funny. The next day she wore my black flats.

At 8:50 nana arrived; this surprised me since we had thought she was supposed to go with dad to the ceremony for preparing the body for burial. One "real" Underwood had to stay in the room, so I had been left. On the way to the ceremony, she decided she did not want to go so she stayed and the driver took me to the morgue. When I first heard about the ceremony I knew I didn't want to go, but then they said it was all done very carefully and respectfully under a sheet so I thought I should go.

Dick, James, Deacon Chang (their driver and fourth son), Dad and I went. We went into a small room paneled in wood; in the center was a long table with the body on it. Next to it was the casket. On the far side was a counter with the Korean clothes and some special cleaning pads. Two men came out and

explained what was going to happen. A large sheet covered the body; at no time was the entire body seen. Then we watched while they washed the body very carefully and very thoroughly. Each arm and leg was washed several times with these pads, the face, eyes, and ears were equally well washed. The hair was combed carefully to the side it had always been combed to—first, the man did it wrong and then he corrected it when he could see how it fell naturally. Then they pulled on the large, baggy Korean pants, followed by Korean socks which were tied around the ankles. The top was three shirts—shirt, vest, jacket—in one motion. Then mittens over the hands. Finally, a covering was placed over the head and tied. Then strips of cloth were tied around the entire body. James led us in a prayer which consoled and offered hope at the same time.

The men all helped move the body to the casket and then the casket was taken out of the room.

The ceremony was very well done but it left me a bit shaken for awhile. It was so very personal and so very final. I was glad dad and I were there together.

We returned to the main room and joined nana who had been very busy while we were gone. We continued sitting, standing, and bowing for the rest of the morning. All day: stand, bow, sit, stand, bow, sit—some people got two bows, depending on how they bowed to us. When two busloads came in together, we were like marionettes—up, down, up down, up, down.

By noon my feet were hurting already but I only have one pair of black, non-dressy heels so they had to do. Ordinarily they are fine, but full days of standing were too much. We had lunch in the student dining hall again—mandu soup (only 4! mandu). We took James and Gail with us so they could find the place and not slip on the ice. We were really looking forward to being away, even for a few minutes, when Pauline Lee's parents and another Korean couple we know from the beach showed up and sat down to "keep us company." They talked and talked and we tried to sneak in bites because we knew we had to get back. Nana was on second shift and her friends were waiting to take her away again. We finally said we had to leave and returned. Dick then came over to eat by himself but some Koreans joined him to keep him from eating alone.

Interesting note: 300 people came the first day. We never got a count on the other days. Of all those who came the first day, only one person was not dressed in black—and she wore dark blue. The family definitely had to be in complete black so as each man arrived, we got his measurements and ordered another suit. They delivered the suits within 30 minutes, with shirt if the man had no white shirt with him.

That night I finally reached the limit on the taped music the staff had put on. I don't know what it was but it kept sounding like "O, say can you see" over and over and over and over. I had to ask dad to tell them to put in another CD. The next day they came up with one nana couldn't tolerate. When you have to listen, music can be helpful or painful. Mostly, it was a very soothing background.

The introductions along the line were interesting. First was nana and if she knew the person, she introduced him to dad who was next and then dad to me if I hadn't been included in the first introduction—if I stood close enough one would do and I tried to be there. However, Korean men would greet nana and dad and then move past me to Dick; it was like I was invisible. It didn't bother me personally but it did in principle. Dick would then introduce the person to all the other US relatives. It broke the line in half and made it move better.

We had learned the secret by mid-morning. If the Yonsei president jumped up, we had to jump up faster than usual. It meant someone important was coming. If the tv cameras came in, then it was someone really important. For example, when the U.S. ambassador came, everyone stopped moving and a flood of tv cameras pushed into the room. Lights flashed and still cameras and tv cameras moved all over—behind flowers, in front of us, behind us. I backed up from one bow and hit one with my head! I think he was equally surprised. If the film wasn't edited, my head starred on tv! The ambassador knew Grandpa well so he and his wife hugged everyone and stood and talked for quite awhile. Then the USFK commander, General LaPorte came and the cameras came out again. He also greeted nana like an old friend. A high-ranking Korean army general also came. It made for a busy afternoon.

The hardest time Saturday afternoon was when an older man came in, signed the book, got his flower and walked to the picture. He put his flower down and said a short prayer and then he waved good by to Grandpa. It still makes me cry to picture him.

When nana was returning from our little room later, a female reporter came up to her and asked, "Your husband just died. How do you feel?" She was so stunned she didn't know what to say. She finally said she had just lost her "confidant, her love, and her best friend." We were all shocked when she joined us and told us what had just happened. We watched the reporter interview many of the visitors but we all stayed way away from her.

Gail and James got a little rest in our little room; several times Saturday and Sunday those from the US would use it. It was very convenient and we were grateful to Yonsei for preparing it for us.

That night I said I had enough of Korean lightweight food; I needed body so we took Gail and went to Burger King which is across from the morgue so still on campus so we could go quickly. It was good to be in a totally different environment and to have something we could sink our teeth into. Dad was so hungry he ate half of Gail's whopper (she usually ordered a junior but we didn't know that when we ordered). I helped her with her fries. Then back to sitting, standing, and bowing again.

While eating, Gail and I noticed that our fingertips were black; the fingernails also black but we could think of nothing we had touched that was black—not the benches, the papers, the people's hands. Why black? We rubbed them but it didn't come off. I tried clorox when I got home and it helped some but they were still a bit gray. The next morning I realized that the dress I had been wearing had turned my clothes under it a dirty gray; the color had come off the dress. I switched to black under it and if it came off, at least it couldn't be seen. I am still trying to get the white back in my other clothes.

John Watson, nana's brother, arrived at 8 and sat in his darkish clothes while he waited for his suit to arrive; he needed a shirt too so dad ordered it as well. We did a lot of talking between visitors and some talking with friends who came when there were no others to greet. At one point I looked over at Grandpa's picture and his one eyebrow seemed to be up as if he were saying, "You're having fun too at my wake—good for you." The picture is really Grandpa.

We called Peter and Diana to wish them all the best on their marriage. They had a barbeque on Sunday and then left for Seoul Sunday night, arriving at 6 am on Monday, in time for the second ceremony. Dad rented Peter a suit and we left it on his bed. I didn't know what black clothes Diana had so I left a collection for her too. Fortunately, she had her own long black dress.

Meanwhile, Grace arrived at 11 pm Saturday; she came in from the airport by bus and we sent the driver to the hotel where the bus stops to get her. He had a sign with Underwood written on it and felt a bit uncomfortable about it but it worked. She was wearing black so she only had to tuck her necklace in and she was ready for a turn on the bench.

After 11 pm we returned to our house; Grace to the little bedroom, Gail to the bigger one because she would share the double bed with her sister Laurel when she came. James joined Dick at nana's.

Then a delivery man brought James' and Gail's suitcases to the house; a few minutes later dad came back in and told me to put on my coat. The man had gotten his van stuck (in 2 inches of snow!) in the driveway. So at 11:30 pm we were out in the yard in the below freezing cold pushing an idiot driver out of the yard. He finally got out but only because dad kept telling what to do; we went in and out all weekend and never had any trouble so it wasn't easy to get stuck.

In the house, Gail let her kids know she had made it and we had a short conversation and decided that at midnight it was time to go to bed. I put out breakfast food so people could choose as they woke up. But then I had to check the computer and send out a few answers. The in-coming messages were great—the

support we needed at that point. By then it was 1 am and we felt total overload but had to keep going. We were grateful to know that dinner was coming in on Monday from three friends from church and the beach.

Day 4 Sunday

There was a little more snow on the ground and our steps were icy so we had to be very careful.

Dad and I were the early ones again—7 am; nana had three men to feed breakfast. No one was there but the Yonsei staff so it was time to just sit for a few minutes and unwind. We had a stack of great emails from friends to read; we printed them all out so we could share them with others. Even though they were addressed to us, they were for a grieving family so we all read them.

I rearranged the flowers and dad moved two banners which had been pushed to the back forward again. Yonsei, Fulbright and Saemoonan Church had banners on poles which they set up in the front at the ends of the long table the picture was on. The Fulbright staff brought the Fulbright one; it wasn't dad's idea but it was ok.

One of many heartfelt stories we heard came from Mrs. Lyso. She said she used to meet Grandpa when he was out walking in the mornings; recently, he wasn't moving very fast but he was still out every morning. She would run up to him and walk a bit with him, maybe chat a bit and then go on. She came early in the morning on her run before any of us were there and got the ajumoni to let her in. She said she had to see him then because that was "their time."

Dad left to get Gail and Grace and I had the bench to myself. I always hoped that no one important would come when I was the only one. I was "real" family but I was only the daughter-in-law and that was not sufficient for most people who had come to pay their respects. At that hour though, there was no problem.

When nana came, she had a big problem. She had dropped her hearing aid in the toilet! And in the process of washing it off, dropped it on the floor. She sent it with the driver to the repair shop and he came back with it several hours later. Meanwhile, dad, who stood next to her in the line, spoke extra loudly when he met each person.

The line continued as it had the days before—sitting, standing, and bowing. We met many famous music conductors and many famous singers that nana knew. And we met many low-level office workers that had worked with Grandpa and because they liked him so much had come to pay their respects. Dad's colleagues from Yonsei came. The doctors that had charge of Grandpa came; they were very kind and very concerned all the time. We felt he had the very best of care, much better than in either of the possible home countries. Many other doctors came, including my eye doctor and one I know I had seen but couldn't remember what for; I think he recognized me too but we both let it go. So many people came.

The only problem visitor was nana's baglady. The first day she came, she prostrated herself on the floor in front of the picture and cried and cried. She was wearing rather grungy clothes and as nana said, "She ponged." Being close was not pleasant. But nana hugged her and quieted her and she went off to have tea and sit in the warm building. She was there every day but just to bow and then sit in the warmth and drink tea. She refuses to move off the street even when offered help to do so.

Since nana hadn't been able to go to church for two weeks she and her brother went to church at 11 am along with the US Underwoods while dad and I did the greeting. We had been in church the previous weeks. The service was in the chapel next to the main room so it wasn't difficult. But the bowing just before the service and just after increased tremendously. We were very busy then.

We were excited about lunch; the student cafeteria would be closed so what would happen? They kept it open so it was back for more of the same! We went in shifts and nana joined her friends for lunch. They promised to bring back sandwiches for our supper. It was still good to get out of the building and chat more openly with each other. Most of us had not seen each other for years so there was lots to share as well as remember.

The afternoon was more sitting, standing, and bowing. It was interesting that aside from one western couple, all the visitors from Seoul Union Church were Korean. We had known these people for years on a casual basis but they all came to pay their respects. The lack of participation by our church members was obvious in several areas. It was good to feel the care and concern of those Korean friends.

Dinner was lots and lots of sandwiches that could only have been made in Korea. A huge toasted club sandwich filled with ham, cheese, chopped pickle relish, mayonnaise, lettuce, and tomato. Dad and I were on the second shift for supper but there were still lots left along with bananas and tangerines. They were a welcome break.

Laurel and John arrived mid-evening. We had gotten his measurements over the phone when they called from the airport so his suit was waiting for him. Laurel was in black so she was all set. She just needed a coat and we borrowed that from nana the next day.

I left for a bit during the evening to take Peter's suit to the house and to leave the clothes for Diana. When I returned the evening was relatively quiet so they decided we could go at a little after ten. We didn't mind.

We got everyone settled at home again and talked a bit but everyone was so tired we headed for bed. We still had to check email and answer the questions though.

Day 5 The Funeral

The snow and ice were still on the ground.

Everyone got up and had breakfast if they wanted, and we were off to the morgue by 7:45. Dick had been chosen to carry the picture of Grandpa, a smaller version of the one in the big room with black ribbons starting at the center top and going to either side. He wore white gloves. Peter was given the option later but he declined. It was not easy as the picture was heavy and had a huge frame of white chrysanthemums around it with the opposite corners decorated with colored flowers again. In the first service Dick tripped coming down the stairs and bumped the corner into the front pew. At another time he was dripping a trail of flowers.

We got out of the cars by the morgue and the casket was pulled out on a roller while we watched. Then nana and dad followed it with me behind them. Dick preceded the casket with the picture and we walked a ways on the ice to the hearse. Dick rode with the casket and the rest of us had a bus, a very luxurious bus. First, we had to go to Saemoonan Church because they felt left out of the process and the church was founded by the same Underwood that founded Yonsei; the church felt it was Underwood too. So, we went there for an early service which was delayed because they had told the parishioners one time and us an earlier time. We sat for 20 minutes waiting for people to show up—wishing we had had that time to sleep.

Nana was very ill at this point. Her legs had swollen up tremendously and were very red and very hot. She had called the doctor and he said she should come in before the funeral. I passed the word to the pew behind us that we all needed to be praying that her health would make it through the day.

The service was very short and very nice. They sang Grandpa's favorite hymn, "He Leadeth Me." It was the first of many times that day. We walked out the door and nana felt unwell so she and I walked off to the side to the restroom. Dad realized we were gone and suspected where but people told him we had left! He had the bus wait and we came out just fine.

The driver took Dorothy and me to the hospital; Dr. Linton was there and saw her immediately. He gave her two injections and told her she might have to go into the hospital that afternoon. Not the best news at that point. More prayer definitely needed.

As we arrived back at the Yonsei chapel, her friend rushed up with the jacket she had made overnight to match the skirt she had made two nights before for Dorothy to wear. We peeled off the old jacket and put

on the new but it took the woman's help after the service to get the bows tied right. She didn't have time for buttons she said. It was a beautiful wool suit, nice and warm and useful for the days to come too.

We joined the others at the church for the funeral service. Peter and Diana had arrived and were dressed in black, his rented, hers out of her closet. Nana, Dad, Peter, Diana, and I were in the front row. The others sat behind us. It was very quiet and quite tastefully decorated. Two of the large baskets were on either side of flowers arranged to fit the church at the center front. Two large white draped objects (filing cabinets laid down flat—I saw them being carried in the night before) were in the center. The casket was on top, covered with a white chrysanthemum covered wood frame top with a red cross of flowers down the center. It was very beautiful.

The service had tributes from the US ambassador, the Australian church representative (he couldn't get a ticket because of lunar New Year so couldn't come), and others. They sang Grandpa's favorite hymn again. Then nana got up and put a flower in front of the casket and wondered what to do next; they forgot to tell us about that part. She carried it off very well. Dad followed her and then me; I very much regretted later that I did not bow but just prayed and left. It would have been more respectful but the built-in American pattern took over at that point. Others followed, including the head of the US Armed Forces who saluted Grandpa's picture; that too still brings tears to the eyes.

As we were praying, lights from cameras flashed so close I could see them with eyes closed. When one of us began to tear, a camera would move in close. I had to squeeze dad's hand hard when one put the camera almost on his shoulder to get a good shot of someone behind us; I could feel him wanting to cover the camera or give it a push. Not appropriate but certainly deserved. I counted 15 cameras—video, still, and tv all moving about the front of the little church. At times, one would poke another to move so there must have been a pecking order among them. They covered the platform in the front of the church and the area to the left of the family. They were so intrusive that we all agreed later we understood why famous people sometimes gave them a push.

Following the ceremony, nana and I wanted a restroom but the church's was through a huge crowd that had filled the hall behind the sanctuary which was too small for all the people. Once outside the building, I remembered one I had seen in the next building just a few days before (God's timing again I am sure). She and I took off, skirting the ice, while people kept grabbing her arm and crying on her shoulder. We finally got there and got mobbed again on the way back; dad stepped in and kept her moving. People seemed to have no feeling for her but only for expressing their grief at her.

In the bus Diana went through the bag of extra black jackets and coats and selected the black fur Sarah and Laura wore to proms to wear. It was still below freezing so warm was necessary. We all had all the layers we could respectfully wear; it took three days and two men the night before to convince nana to wear a coat. One woman had told her it was not respectful and we had tried and tried to convince her it was too cold. Then we asked the benchful of important Koreans and a pastor and they all said of course she should wear a coat. Relief. She wore her fur which was very warm.

When we got out of the bus, the photographers were all over the grave. There was no room for anyone else. The men carrying the coffin had to carry it up and over another tombstone to get in. By this time they had replaced two of the older men with two young ROTC men. The casket was very heavy; there was a lot of involuntary grunting as they had to lift and move it about, but they finally got it in place.

Then we had to walk in on a very narrow space between the other grave and the hole. Being close to edges bothers me on the medicine I take so I was really hugging the other grave; my black coat shows it. The photographers got pushed back a few feet; some had brought ladders to stand on. One used his ladder to climb up on the wall surrounding the cemetery, not a very secure perch.

The service was short and well done. The choir sang Grandpa's favorite hymn from up on the hill. The pastor spoke a bit, and then James prayed a very thoughtful prayer in English. He prefaced it by saying he was surprised to now find himself the oldest Underwood, not a title he really wanted to have. He has a real gift for the appropriate prayer.

The entire cemetery was full of people—crowds and crowds of them. Yonsei had buses and the church had buses to bring people there. After the service the pastor announced that they had lunch boxes for 200 in the church but since there were so many, they could also go to the student cafeteria at Yonsei and receive lunch there. After greeting friends, we were taken to a Sunday School room to have lunch. Yonsei had provided Japanese-style lunch boxes with very good food in them. The family was able to sit and talk and find out bits about Peter and Diana's wedding. It was a very important family time.

That concluded the formal five-day funeral.

But it cannot end here. Nana and I went to the hospital and by her promising she would keep her feet up, the doctor said she could try one more day at home. (Dad had called to ask if it would be possible since she had spent so much time already in the hospital the last few weeks.) She was able to keep her feet up; we created "Nana's elephant" in our living room out of the box with Sarah's birthday presents in it with a pillow and towel on top and dad and her brother John fixed up her hassock at home to be high enough. By the end of the week, she was doing much better. Another prayer answered.

**Underwood's Understated
Theology of Mission:
Six Themes in the Early Years**
A Paper Presented to the
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Abstract: One of the great ironies of mission history is that Horace Grant Underwood, the pioneer Protestant missionary who, moved by compassion, started an orphanage in Seoul and was known as a defender of “grassroots” evangelism and education, should today be best remembered by the ivy-covered Yonsei University. Underwood is more accurately understood as a translator, evangelist, strategist and promoter of Protestant mission in Korea. In all of his pioneering work, however, the grandest and most impressive artifact of his ministry is the 47,000 student university with a life-size statute of the founder. The last year of his work (when the University was founded), we might say, overshadows for most people today the first 30 years of his ministry. This essay looks at the early years of Underwood and the Presbyterian Mission in Korea to show how this pioneer took Protestant mission theory and practice from the past and shaped and molded it for what he felt was best for the Korea of his age. We have highlighted six themes that present themselves from Underwood’s letters, books and articles and from Korea articles in *Missionary Review of the World*, *The Korean Repository* and from some of Samuel A. Moffett’s early letters.

Horace Grant Underwood, always self-reflective about his work, wrote in 1893 in the standard American missionary periodical, *Missionary Review of the World* the following:

[I]n our preparations we studied the history of missions in their incipiency in other fields. We saw how Judson and others had worked year after year, and almost decade after decade, without a single convert. We saw how the missionaries to China had been called to plod tediously along many years without seeing any fruits. We saw how even in Japan they had to wait almost ten years before they baptized their first convert...but our Father had told us to open our mouths wide, and He had promised to fill them. We must expect great things of God, and undertake great things for God, and then we will be blessed.¹

¹ *Missionary Review of the World*, November, 1893, p. 814.

The whole article is a wonderful study in Reformed missiology—God’s providence and the inability of human efforts, God’s preparation of the “natives, etc.—and its conclusions, in good Reformed fashion, both affirm God’s work and God’s call to “Go work to-day in My vineyard in Korea.” Underwood, the English immigrant from a Reformed seminary, under a Presbyterian mission working in Korea, learned his Calvinism well. We believe the strongest influence was the most recent: New Brunswick Theological Seminary.

Our concern here, though, is not only about his theology but also about his understanding of history. Underwood reviews the early Protestant missionaries as they (meaning he and his friends) prepared for work in what had been a Hermit Kingdom and he records very clearly that their work was built on the work of others. In the late 19th century, missionaries going to this new mission field, were studying the early 19th century lives and work of the Protestant pioneers in India, China, Burma and Japan. Not only the specific works done, but also the attitude, or, one might today say, the spirituality of the Protestant pioneers were instructive to Underwood and others. It didn’t matter that Judson started out a Congregationalist and landed a Baptist and the Carey was a British Baptist. All were Protestants working as pioneers, and thus, there was much to be gleaned from their experiences. History was important for Underwood, maybe more important than for any other early Protestant missionary in the early years of work in Korea. Underwood not only prepared for missionary work by studying some of the great Protestant pioneers in Asia, but he also sought out the best of recent theory and practice and then wrote about what they had done in Korea. Thus, in three ways--studying the distant past, the recent past and recording history for the future—Underwood was driven by historical considerations in his work.²

Taking this historical theme a step further, how can we best understand Underwood and the early Protestant pioneers in Korea, as “developing missiologists?” In other words we seek to understand the early missionaries as developing a missiology in the context of late 19th century Korea. This missiology is obviously formed from the impressions of young men and women developing their theologies during the last stages of what may be called the Third Great Awakening under Moody and others, as well as during the secular movements of Social Darwinism. Our concern is not to trace these western movements per se, but to see how early American Protestants in Korea brought their western cultural formation and their study of Protestant pioneers to develop what became Presbyterian missiology in Korea.

Horace Grant Underwood (1859-1916) Born in England and educated in England, France and the United States, Horace G. Underwood reflected much of his father’s qualities as inventor, entrepreneur and Evangelical Christian gentleman. He was a

² Samuel Austin Moffett (1864-1939) concurs with our analysis. In the *Quarto Centennial: Papers Read Before the Korea Mission of the Presbyterian Church in the U.S.A.* (Pyeng Yang, 27 August, 1909), Moffett remarks, “The methods employed have been a natural development of policies applied, as it were, experimentally, which have developed and expanded as the work grew until they became outstanding features adapted to the needs of Korea and adopted and applied from station to station.” Thus, there was for both of these pioneers a sense of being part of a historic development of mission as applied to particular Korean contexts.

modern Evangelical. All five of John Underwood's children were inventive, but more importantly for missionary training they followed their father in weekly Sunday worship and evangelistic service. In America they joined the Dutch Reformed church in New Durham, New Jersey and Horace was educated at Hasbrooke Seminary in Jersey City and later by private tutor, Rev. Dr. Mabon (of Grove Church) to prepare for college. Horace attended New York University where he graduated with a Bachelor of Arts degree in 1881 and enrolled that same Fall in the Dutch Reformed Seminary in New Brunswick. The new professor of theology was his very own tutor, Dr. Mabon. While attending the Dutch Reformed Seminary Underwood found that studies did not keep him busy, so, as his fellow students later described, he was flying hither and yon on various evangelistic campaigns. This was the time of the early stages of the Student Volunteer Movement in America and that inter-seminary and inter-denominational movement was very attractive to the energetic young Underwood. In his second year in seminary he heard a student presentation on the "Hermit Kingdom" and also attended the "Inter-Seminary Alliance Conference" at Hartford, Connecticut. Both of these left a strong impression on the young man who had made a commitment, as a youth, to go not to the Far East, but to India. At the Inter-Seminary Conference he met a Methodist student who also had a great zeal for missionary work: Henry Appenzeller. Within two years these two great pioneers would be praying in the living room floor of Appenzeller in Seoul, Korea for the souls of the Korean people.

At the age of 25 (1884) Horace Grant Underwood, left for Korea (via Japan) under the auspices of the Presbyterian Board of Foreign Missions.³ Ordained in the Reformed Church in New Jersey, Underwood became the first resident ordained Protestant missionary in Korea. In fact Underwood's list of firsts is quite impressive. He was the first minister to provide religious assistance with medical work; he opened the first orphanage (1886); he baptized the first Protestant Korean (1886) and organized the first Protestant Church in Korea (Saemunan" in 1887); he was elected the first moderator of the first General Assembly in Korea (1912); helped to establish the Korean Tract Society (1888); he published (not without conflict) the first Korean hymnal (1896); and he published the first Christian newspaper in Korea (1897). And yet, all of these accomplishments, to be faithful to Underwood as he understood himself, and as his wife understood him,⁴ were in the service of evangelizing the nation. Time and again it comes through that Underwood's driving goal was to evangelize, baptize and teach Koreans the

³ Underwood tried two times to go with the Reformed Board, but they had no funds for this new field, just opened in 1882. The Presbyterians also had no money for the new field, but after applying twice, money became available and Ellingwood, the Board secretary, called young Underwood in for a consultation and sent him off. Underwood arrived in Ch'emulpo, Korea on Easter (April 5), 1885.

⁴ Horace G. Underwood married medical missionary Lillias Stirling Horton, M.D. in 1889. She wrote an interesting biography of her husband just two years after his death (*Underwood of Korea: Being An intimate record of the Life and Work of the Rev. H.G. Underwood, D.D., LL.D., for thirty-one years a Missionary of the Presbyterian Board in Korea*, N.Y., Fleming H. Revell Company, 1918) which is dedicated, "...to his beloved brother, John T. Underwood, who unfailingly succored and sympathized, and was one with him in the effort to advance the cause of Christ in Korea." John worked as hard developing and selling typewriters as Horace did strategizing new ways to reach the Koreans.

Bible.⁵ We turn now to nine missiological themes that present themselves from the Underwood material and from correspondence from Samuel Austin Moffett and from two major periodicals of the early mission period in Korea, *Korean Repository* and *Missionary Review of the World*. Each of these themes will be discussed to reveal some of the ways Underwood and others shaped or redirected the issues in light of the Korean context. The seven themes, in no particular order are: language, evangelism, education, medical, urgency, social classes, Nevius, women and Reformed theology.

1. Language Nearly all Protestant missionaries were set apart from their Roman Catholic counterparts by their immediate concern to learn the local language(s) and to translate the Bible into that language. In Korea the situation was no different from other pioneering situations for Protestants except in the choice of language and the rigor of learning of the same. In the late Chosun Dynasty, the constant domination by foreign powers was reaching a new stage; the Chinese were declining and the Japanese were on the rise. Korea, which had absorbed and adapted Confucianism and Buddhism from China, had also been using the Chinese characters and numerals for education. In an interesting article written by editor Franklin Ohlinger for the *Korean Repository* in 1892 he remarks on Korean education as the missionaries found it. There were three basic schools but in all three, every subject was taught in Chinese; the language of the imperial culture. Ohlinger remarks, "It is only the man who knows Chinese who is regarded as a scholar."⁶ As he goes on to describe the schools more carefully, it is clear that the basic curriculum at each level is learning the Chinese Classics and poetry, in Chinese. Louisa Rothweiler, in the same issue talks about education for girls and says, "We want to make better Koreans, and not foreigners of our girls."⁷ She then goes on to say that of first importance is that they learn to read Korean.⁸ Literacy in the Hangeul script, a priority of the very earliest Protestant missionaries, proved to be one of the strongest elements in the liberation of Korean women.⁹

If teaching Korean was considered a requirement in the Protestant schools, then learning Korean well was the first step. The early correspondence of both Underwood and Moffett reveal the frustration in the early years at trying to learn Korean well. It appears that even though our subjects were pioneers, they were troubled with so many foreigners living in Seoul. How could one learn this difficult language if there were so many people around speaking English and French? Soon after Moffett arrived in Seoul Underwood, writing back to Ellingwood in New York commented on the learning of language. "About the learning of the language and getting into work: I have always felt that Seoul was not the best place + have therefore urged upon Moffett that he take a short trip in the country and spend a few weeks at a time alone with Korean. In this way he

⁵ Even his honeymoon was a long and dangerous trip to the northern regions to investigate and even baptize new Korean believers. This may say more about the former Miss Horton than about the subject of our study.

⁶ *Korean Repository*, February, 1892, p. 37.

⁷ *Ibid.*, p. 90.

⁸ Rothweiler does say that learning English and Chinese might be considered, but it is not key to a girl's education as learning Korean is.

⁹ Sa Mi-Ja, "Women in the Korean Church—A Historical Survey," in *Korea Presbyterian Journal of Theology*, Vol 1, #1, May 2001, pp. 339-351.

can do work and at the same time be getting knowledge of the language.¹⁰ Thus, from the very beginning both gentlemen spent much time traveling outside of the city: driven by a desire to evangelize and speak clearly. In the end, these two young men became among the most influential for the development of Christianity in Korea.¹¹ Their facility with the language is one of the reasons for their success. By all accounts, Underwood was a gifted linguist. He picked up the language quickly and was preaching his first sermon in Korean after just one year.¹² At the same time as he was learning the language he began to prepare a translation of the gospel of Mark and an English-Korean dictionary. Within three years of arriving he was politicking for a Korean Religious Tract Society. He made appeals to such societies in Canada, the United States and England and by 1889 a local tract society was established in Korea, with many of the funds coming from Korean Christians and missionaries working in Korea.

One gets the feeling that Underwood could not work fast enough learning the language and getting materials out to local people. He clearly trusted that the Bible (along with tracts and hymns) in the local language would be sufficient. God would take care of the rest.¹³ In August of 1888, just three and a half years after landing in Korea Underwood comments, “During vacation I have been putting in some hard work on the language a thing that I have not been able to do for almost two years. I have been translating Luke and the Westminster Chatechism [sic] and Dr. Martin’s Evidences. The first two are nearly done and Luke will be handed over to the Bible Societies. The Chatechism should be printed and money will be needed for this. I am in hopes that I can get a native Korean to do the work.”¹⁴ As we will see, this uncompromising commitment to learning Korean, translating, teaching and writing in Korean, along with the near opposition to the study of Chinese and teaching in English, is closely related to three of our other issues: education, the role of the Nevius Plan and, naturally, evangelism.

2. Evangelism Underwood was an evangelist. He was many other things and was multi-talented, but first of all he was an evangelist. It is here as much as anywhere else that our earlier comment on the shaping of the Korean mission (and thus the Korean church today) by Underwood is evident. As we will see, other areas of missionary work were important, but all were to serve the primary purpose of bringing Koreans to Christ

¹⁰ Underwood, the compulsive strategist was most pleased with the new recruit. In the next sentence of this letter (1890) he comments, “Mr. Moffett is indeed a fine fellow and the more of his kind that you can send, the better...” and then he adds, “...but if possible send men of stronger constitution.” His early assessment was not completely accurate.

¹¹ We note that Martha Huntley in her volume *Caring, Growing, Changing: A History of the Protestant Mission in Korea* (New York: Friendship, 1984) gives credit to Appenzeller, the Methodist and Underwood the Presbyterian for the primary influence upon Christianity in Korea. “These two ordained ministers were zealous and evangelical; they stayed a lifetime, and each gave his life for the cause. They were also both followed by their children. The force of their personalities influenced almost every aspect of mission work in Korea, and continues to do so today.” (p. 18) Call it our Reformed bias, but certainly within Presbyterianism, the largest church order in Korea, it was Moffett and Underwood who had the formative influences. Huntley also overstates her case in that the “mission work in” and of Korea today is very different than that of our pioneers. That, however is another article.

¹² Lillias H. Underwood, *Underwood of Korea* (New York: Fleming H. Revell, 1918), p. 46.

¹³ See section six of this paper: Reformed theology.

¹⁴ Letter to Ellingwood, August 25, 1888.

and teaching them how to follow Christ. Writing to Ellingwood in the first year of his work (August, 1885) Underwood is already thinking about evangelizing.

“I find the opportunity to do a little more school work is now opening up as several Korean men have come or sent to me asking to be taught English. I have started as I think I told you a sort of S.S. [Sunday School] where we have two or three which we hope will soon grow. I have lately been asked if I would in a quiet way teach two or three Korean Christianity and think that I will do it. Hoping by the end of this year to be able to report something definite done and that the way will not be long before we are free to work openly.”

Underwood’s report to Ellingwood less than ten months later continues to show this priority. He speaks about some of the frustrations with his orphanage¹⁵ and then speaks at length about the conversions, baptisms and the need for more workers to help in the “harvest.”

A year ago we had not Baptised one, on July 11th 1886 we Baptised our first convert and about this man’s conversion I sent you full particulars at the time and to-day we have 9 Baptised Christians and others who are asking to be Baptised. These men are determined to stand firm. They realize fully the danger that they risk rather than disobey Christ’s command. They tell us that they believe that they cannot be true followers of Christ and at the same time afraid to confess him. They are determined to lead others to him and are continually bringing their friends to us to be instructed further in the doctrins of Christianity and in the way of life.¹⁶

Here we note that there is interest in the Gospel, people are becoming “Baptised,” and in addition they are becoming evangelists. Even as Underwood is just beginning to read Nevius’ articles on the New Method¹⁷ he is conscious of the need for local people to learn to evangelize their family and friends. This is not a hard thing to do, for from the very beginning of Protestant work in Korea there were Koreans coming to the missionaries asking for scriptures and asking to be baptized. In fact, this is possibly the only country in the modern period where the first Roman Catholic movement and the first Protestant movement began with local people going out to find the Gospel and then asking to be

¹⁵ The orphanage is a whole separate issue. It was started by Underwood after just one year because of the need he saw as well as the likely strategy which could develop by raising young boys to be Christian from their youth. However, he quickly discovered that the same criticisms as in China and even a popular revolt could develop without careful communication. The missionaries were criticized for what they might have planned for these little children: taking them to America to serve as slaves, bewitching them, or simply eating them. These suspicions were overcome within months, but the purpose of the orphanage did not really sort itself out until later as the need for basic education became clearer.

¹⁶ Letter of June 17th, 1887 to Ellingwood, p. 2.

¹⁷ We can assume that he has read the articles since there was good communication between the Presbyterians working in China and Korea and Nevius’ series of articles which had originally been published in the *Chinese Recorder* in 1885 had already been reprinted in 1886. One of the key concepts was that Chinese (or “natives”) do most of the evangelizing as unpaid Christians.

baptized.¹⁸ This theme continued into the 1890s as Moffett also comments on the number of people from surrounding villages who come to Pyeng Yang requesting a missionary to come and baptize families and at times villages.

A second reason it was so natural for Underwood to focus on the evangelistic dimension of his faith is that he was taught so from his father growing up in England and in New Jersey. It is somewhat odd that Underwood was labeled a “Methodist” for his enthusiasm for evangelistic endeavors while in seminary, and the other Methodist pioneer, Appenzeller, was raised as a German Reformed young man and became Methodist because it suited his “practical Christianity.”¹⁹ This preoccupation, we might say with evangelism can be illustrated with most every letter Underwood sent.²⁰ A few examples will suffice. In the Autumn of 1894, after the annual mission meeting, Underwood is overwhelmed by the evangelistic task, but is also frustrated by the lack of evangelistic interest of some. “I have just been told that a member of our mission came overland to the mission meeting and went back again and that on the whole road he never attempted to do any work in the line of evangelist work. Is this a missionary spirit?” In Underwood’s mind this is heresy. The missionary is by definition an evangelist (and much more) should use every opportunity, certainly walking along the road, to speak a word for Christ. It was well known, and somewhat frustrating for some that Moffett refused not only a “sedan chair,” but even a bicycle or horse for travel. How, so he reasoned, can you talk about Jesus when you rush by the peasants and farmers on your bicycle?²¹

In 1895 the ever-creative Underwood, understanding the Confucian respect for rulers, and the evangelistic concern of the Gospel, helped to plan a special celebration and sacred worship on behalf of the King’s 45th birthday. The *Korean Repository* notes, that “Dr. H.G. Underwood, with characteristic promptness made request to the several churches in the city and then called a special meeting in the empty hall at Mo Ha Kwan where the Independence arch is to be erected.” Over 2,000 attended and, “Dr. Underwood opened the exercises.” Speeches, songs and prayers were offered for the king both inside and outside. “They breathed the spirit of devotion to the king and prayed for a long and prosperous reign.” Thousands of tracts were distributed at this very Korean and Christian event: Patriotism was displayed, hymns were sung, prayers given and, “We cannot omit mentioning the inspiring volume of sound that came up from the audience near the stand when the Lord’s Prayer was repeated. It showed the large number of Christians present.” Here is a very different type of evangelism which

¹⁸ See Allen D. Clark, *A History of the Church in Korea* (chapters 2 and 3), Kim In Soo, *Protestants and the Formation of Modern Korean Nationalism, 1885-1920; A Study of the Contributions of Horace . Underwood and Sun Chu Kil* (pp. 14-17), L. Georange Paik, *The History of Protestant Missions in Korea, 1832-1910* (chapters 1 and 2) among others.

¹⁹ Appenzeller was attracted to the very evangelism and revivalism that his college (Franklin and Marshall) under the Mercersburg theology was rejecting. Thus, while attending an anti-revivalistic college, he turned to the local revivalistic Methodist church and found his spiritual home. How odd that it was Finney, the former Presbyterian turned Congregational revivalist who provided the theology which found a home in Methodism and so Appenzeller was a Methodist, not a Presbyterian pioneer in Korea. See Daniel M. Davies, *The Life and Thought of Henry Gerhard Appenzeller (1858-1902)* (pp. 17-23).

²⁰ The great exception would be some of the earlier letters from Seoul when he was trying to resign because of difficulties getting along with Dr. Allen. These letters are preoccupied with other, less laudatory matters.

²¹ **Add reference to Moffett letter.**

expresses both the creativity of the pioneer, and the early stages of Christian nationalism whereby Christianity became the spiritual dynamic of the independence movement.²²

3. Education Although education was always a central concern to Underwood, his view on what needed to be done and the role of education in the evangelistic enterprise changed in the early years. The concern for education was natural for Underwood (no insignificant scholar himself) but it was encouraged further by his encounter with orphans as well as from the competition from Methodists. In January of 1887 he wrote that his little orphanage was “full” (nine) but the Methodist school has 45 already. “We could too,” reasons Underwood, “if we had teachers.” In these early years Underwood seems to express the idea which was more Methodist in East and South Asia, that the best schools will attract and then convert the local people. In October of 1887 Underwood reasons as follows:

“It is the desire of the Presbyterian missionaries here to establish a large school in the centre of the town. This is undoubtedly the place for one and the position which would command the best support and secure the best results. The initial outlay for this purpose need not be so very large, I should say three thousand dollars would meet it completely, but it would demand more men.²³ The teacher now here for the Methodist [school] has forty odd scholars in his school. The people back home are backing him up, and I understand that he is to have a large school built here with the requisite help to come to carry it on. This is good work, and if we could do as well, the next few years might see a great change in the forms of life in this country.”²⁴

This last allusion is to the nascent Social Darwinism which we see beginning in the Protestant missionary literature of the last decades of the 19th century.²⁵ Education, in this case Christian education, will help to raise the natives above the present state of depravity. In some ways this letter reflects what became the dominant approach in China whereby a central part of the missional strategy was dependent upon fine schools of higher education. This approach was dependent upon a social analysis that saw sin as more a problem of ignorance than “depravity.” Underwood, in his early years argued for this type educational evangelism and social uplift. He changed.

By 1895, after the annual meeting of the missionaries in Seoul, some mission policies were hammered out that showed a shift had taken place in the thinking about education. Education is placed within the overall evangelistic purpose of the mission. The first point in the mission’s new “Credo” is that everyone in the mission “believes in an evangelistic

²² Taken from *The Korean Repository*, 1895, p. 371. See also Kim In Soo’s *Protestants and the Formation of Modern Korean Nationalism* (pp. 54-58) for a more extensive discussion of the support which Underwood and other missionaries gave to the King when the Japanese, who had assassinated the Queen, were threatening the King’s life and the life of the Prince.

²³ For the sake of comparison: in 1894 Moffett, the single man had a salary of \$900 per year and Underwood the married man grossed \$1,400 per year. Thus, the \$3,000 outlay for a school would be a considerable amount.

²⁴ Letter from Underwood to Ellingwood, January, 1887.

²⁵ James Dennis’s *Christian Mission and Social Progress* is only one of but many examples.

policy.” The second belief is that “The mission does not believe in Schools for the teaching of English...” In the early years this was one of the concerns; to teach Koreans English which would help them to conquer ignorance and raise them to a higher social level. In this credo schools also were to develop as they were needed; they were not to be founded as primary elements or tools in evangelizing the nation. Point three reads, “But it [the mission] does believe in the establishment of primary schools; and when the development of the schools seems to require it, the addition of an academic department looking towards higher education.”²⁶ This de-emphasis upon education, when compared to the Methodist missions, was noted in the *Missionary Review of the World* in the same year. In this article it is made very clear: “Educational work has never been extensively undertaken by this Mission. Early in its history orphan children presented themselves whom to fail in caring for was to abandon them to cruelty and vice....It was only within a year that any large number of scholars has been received.” And then the author identifies another early problem and a more positive present situation. “The error was made at first of teaching them in English, but it has been rectified, and now some forty boys and some twenty girls study the scriptures daily in their own tongue. The schools are doing good work.”²⁷ The earlier attempt to do educational work as a fundamental strategy of the missionary task in Korea was altered in Korea. Underwood gave himself to linguistic work, translations of scripture, hymns and linguistic aids. He was constantly concerned to reach new areas, baptizing new converts and organizing churches. In this work, which was natural to him, Underwood found his home and his strategy. When he read about a similar approach in China, it confirmed his experience and soon became a policy.²⁸

4. Lower Classes Later theologians will talk about theology of the Minjung²⁹ but this theology was made possible by some strategic decisions that were made in the first decade of the work in Korea. It is interesting, for example that both Underwood and Moffett were constantly traveling out of Seoul to make contact with the people. What is wrong with staying in Seoul is not just that there were so many Christians already working there (10 or 12), but that missionaries so easily got caught up in the diplomatic circles and were so easily insulated from the common folk. How could one learn the language of the people, reasoned Moffett, when there were so many foreign people in the neighborhood? In fact it was not only personality, but also general approach to the Korean society which caused the early division and resignations of Allen, the medical doctor and Underwood, the pastor. Allen knew that missionaries must win the heart of the royal court if missionary work would continue. Thus, his strong arguments in favor

²⁶ *Korean Repository*, December, 1895 (p. 444)

²⁷ *Missionary Review of the World*, January, 1895, p. 21. Although an awkward sentence, this is quoted directly from the *MRW*.

²⁸ See number five below.

²⁹ See for example *Minjung Theology: People as the Subjects of History* (ed. By the Commission on Theological Concerns of the Christian Conference of Asia, Orbis Books, 1981) as one of the earliest Minjung theologies in English. More recently Germans and Anglophiles have been writing on Minjung and the related concept of Han (sin and suffering). Minjung has been discussed with broader concerns in the past decade. See, for example: *The Bread for Today and the Bread for Tomorrow: The Ethical Significance of the Lord's Supper in the Korean Context* by Kim Dong Sung (N.Y.:Peter Lang, 2001); *The Explorations of the Inner Wounds: Han* by Lee Jae Hoon (Atlanta: Scholars Press, 1994); *Religion and Social Formation in Korea: Minjung and Millennialism* by Yi Sang-t'aek (Berlin: Mouton de Bruyter, 1996).

of a royal hospital, more medical missionaries and schools for the well-educated. His top-down approach, in some ways was a “modern, Protestant” version of the 17th century Jesuits in another Confucian capital: Peking. Underwood didn’t completely disagree because, as we have noted, he cultivated a close personal friendship with the royal court. And yet, Underwood and Moffett did not depend upon a “top down approach.” Their approach and theology was more complex.

In a telling letter written in the midst of the “resignations crisis”³⁰ we can see that both personality and missiological understanding was involved in the disagreements. George C. Foulk, the charge d’affaires felt compelled to write to Ellingwood to explain what was going on. He explained that it was basically a conflict between Allen on one side and Heron and Underwood on the other. Allen’s approach was to reach the rulers and leaders (something he was doing very well) and Underwood and Heron were trying to reach the common folk using orphanages and schools.³¹ He seemed sympathetic to good doctor Allen. Government teacher George W. Gilmore also wrote in a vote for Allen. In a letter of Christmas Eve, 1886 (just four days after Foulk’s letter) Gilmore tells Ellingwood that Allen is correct: we must reach the King and the upper class first. “The Koreans must be converted from the Head Downwards.”³² Rev. Gilmore is rather emphatic, but with a century’s hindsight, we must humbly note that he was wrong. Having good relations with the king is not the same as converting the Koreans “from the Head down.”

Underwood’s early letters speak early and often of the problem of orphans. “There is one way in which we could begin work at once and be at the same time building up for Korea a Christian youth. My attention has been called to the fact that there are in Seoul a great many homeless and destitute children as orphans and those of illegitimate birth and they could be taken and clothed and fed and trained up in a right way and taught to love the Saviour.”³³ Having volunteered every Sunday with his family to do “religious” work with the outcastes and needy, it seems that Horace the missionary continued the same sensitivity to the needy when he was in Korea. The contrast of approaches couldn’t be greater: In 1887 Underwood is pleased to announce the opening of his orphanage and a second group of baptisms³⁴ and a few months later Dr. Allen writes that the King has asked for his help in developing gold mines in Korea.³⁵ Dr. Allen eventually pursues a political career, both for the Korean government and the later for the United States government, but always in service of the Korean people. In the end, both men and their approaches are needed, but we must not confuse diplomacy with evangelization.

³⁰ During the course of less than two years Drs. Herron and Allen and Rev. Underwood had all resigned out of various frustrations which were eventually solved with periodic meetings and better communications within the mission.

³¹ As a matter of personal interest some of the conflict was of a more spiritual, or at least personal nature. In a letter of September 17, 1886, Underwood resigns and notes that he and Heron must avoid Dr. Allen who drinks, smokes and play cards...and enjoys the company of non-missionaries. “We can work better with the Methodists,” Underwood concludes.

³² Gilmore goes on in this same letter to explain his position further: “They do not appreciate the fact that they are tolerated here largely because Dr. Allen has prestige at the palace and among the nobility.”

³³ Letter to Ellingwood, September 30, 1887.

³⁴ Letters to Ellingwood of January 22 and 27, 1887.

³⁵ Letters of July 11 and August 2, 1887 to Ellingwood.

Although it can clearly be proven that the approach of Underwood, Moffett and others was aimed more at the lower classes of Korean society, it is interesting to understand, in addition, the relationship between these foreigners and the “Eastern Learning” or Tong Haks. The Tong Haks were really a new religion founded in 1859 by Choi Chei Ou. The Tong Haks were a grass roots movement, not unlike the Taiping in China, which brought together different religious elements to resist foreign domination or influence. In China the opposition were “primary hairy men” (foreign missionaries) and “secondary hairy men” (Chinese Christians). In Korea, the missionaries were more closely identified with the very people who were oppressed, and so the relationship between these “liberationists” and the missionaries was not universally strained. During the time of the Tong Hak rebellions in 1894 and 1895 Christians were both respected and rejected by the Tong Haks. A writer for the *Korean Repository* resided in a Tong Hak controlled district for three months and his eight page article concludes, “The people [Tong Haks] are now asking what is the true way to worship God? They are conscious we know more about Him than they do. The Spirit of inquiry is abroad every where. The Tong Haks feel they failed through want of knowledge. More than all, trouble and anxiety are leading the poor Korean to stretch out his hands to God.”³⁶ The January issue of the *Korean Repository* even printed the “Appeal of the Tong Haks,” showing that many of the concerns of the Tong Haks were the same as the concerns of the Christians: corrupt officials, incompetent officials, extortion and oppression. Thus, even though the Tong Hak approach was syncretistic and given to violence, the concern for independence, Korean self-determination and justice placed the Tong Haks and Protestant missionaries in the same camp. By changing only a few words, Underwood’s article in the *Missionary Review of the World* could almost have been written by the Tong Haks. “Believing that we are here to build up, not a branch of any home church, and that the main work of heralding the Gospel must be done by natives, with a view to inculcating a spirit of independence among the people themselves, we employ but very few paid agents.” Independence, local leadership, just payment were shared concerns. It is no wonder that Korean leaders coming out of both the Tong Haks and the Presbyterian clergy led the Independence Movement of 1919.

5. Nevius Many of our earlier discussions could have been framed simply as different elements of the “Nevius Plan,” or what became known as the Nevius Method. John L. Nevius, a graduate of a small seminary just south of New Brunswick, worked in Shantung, China and, after years of work wrote up something of the principles he and others had developed. These “letters” which he says were written to “my missionary brothers in China,” were published in the 1885 edition of the *Chinese Recorder*, and then reprinted as a 96 page book a year later.³⁷ Underwood was captivated by what he read from Nevius. It all made perfect sense to him; in fact much of the Nevius Method was already a part of Underwood’s method. As we have noted earlier, the religious and social context of Korea was similar to China and the missionaries in Korea were quite aware of their counterparts in China. Underwood recognized in Nevius a senior missionary who

³⁶ *Korean Repository*, June, 1895 (pp. 201-208).

³⁷ *Methods of Mission Work* was the title of the second printing in 1895 (New York Foreign Mission Library. *The Chinese Recorder* was published in Shanghai. Later reprints were done under the title *Planting and Development of Missionary Churches* (Grand Rapids: Baker, 1958).

had much to teach the struggling young missionary band in Korea. He wrote to Ellingwood asking for such a person to be sent to help guide them.³⁸ In June of 1890 both Dr. and Mrs. Nevius visited and gave a series of talks describing the “New Method.” Although the Nevius Method has usually been summarized by the “three selves” (self-support, self-governance and self-propagation), the book itself is much less static and far more contextual.³⁹ Underwood later recalled four elements that were taken from Nevius and which became guiding principles for the mission in Korea.⁴⁰

[F]irst, to let each man “Abide in the calling wherein he was found,” teaching that each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade. Secondly, to develop Church methods and machinery only so far as the native Church was able to take care of and manage the same. Third, as far as the Church itself was able to provide the means and the means, to set aside those who seemed the better qualified, to do evangelistic work among their neighbors. Fourth, to let the natives provide their own church building, which were to be native in architecture, and of such style as the local church could afford to put up.

This is a helpful summary, but a number five must be added, both because Underwood talks about it for the next two pages, and because it is always an item reported in annual reports and in informal letters back to New York: Bible classes. In the very next paragraph Underwood tells the reader, “The individual Christians, who first learned the truth, generally became the teachers of others in their district, or village, and naturally the leaders of the groups that they had started. These men were gathered into Bible classes for leaders, to be instructed...” One would have to say that the three-self method was dependent upon the Bible classes to equip and send out evangelists and teachers who would do what missionaries could not do as well: communicate an intimate message of divine love in one’s mother tongue.

³⁸ Letter of August 25, 1888: “This winter I want to have the leaders [Korean] of our different centres of work up in Seoul for a month so that I can teach them something about the doctrines of Christianity. It is on the plan of Dr. Nevius’ work in Cheefoo. I want to have them with me for about two months...” Eighteen months later Dr. Allen came to the same conclusion. He wrote in a letter dated February 28, 1890 that Nevius should be invited to meet the mission for six weeks. “It would save our mission.” This is an interesting comment from one who was less sympathetic with the approach to the lower classes.

³⁹ Nevius’ book is written as if is a defended thesis. The opposition to this plan was so great, that a logical and sustained argument was needed to convince the wealthy western missionaries not to rely on dollars and pounds to guide their ministry. The book (or articles) are divided into five parts: The Old System Criticised, How to Deal with New Converts, Origin and Growth of Stations in Central Shantung, Organization of Stations, Present and Prospective, and Beginning Work. Chapter 2 is the scriptural argument for planting “contextual” and three-self churches.

⁴⁰ Underwood, *The Call of Korea: Political—Social—Religious* (New York: Fleming H. Revell Company, 1908, 3rd edition, pp. 109f.) Actually, Nevius notes that the whole “New System” stabs a dagger at the heart of the “paid native agency.” He bases his arguments, in part, on the observations of Dr. Kellogg, formerly of the Theological Seminary at Allegheny, Pa (now Pittsburgh Theological Seminary) who was then working in India. Kellogg defends the “ancient and apostolic practice of ordering elders in each church.” Thus, he reasons that too often missionaries have been quick to “hire” a lone pastor when the pattern of elders would be better and more consistent with Presbyterianism. (pp. 61-63 in *Planting and Developing of the Missionary Churches.*)

It may be that there was never a principle so rigidly followed by a mission in a whole country as was the Nevius plan followed by Presbyterians in Korea. We can read in letters 10 and 20 years later that buildings are being built with local Christian money in the style of local buildings, using local materials. Most of the Christian workers are not paid ministers, but are people who have stayed in their calling and received training in Bible classes. Missionaries are even writing to the Board not to send money to help build churches until the local people give most for the building. In addition, there developed a different relationship to local women since Nevius was clear that the conversion and then *teaching* of women would pass on the Christian faith to the next generation.⁴¹

Underwood writes in 1890 commending the good work of a few women missionaries and then makes his missiological analysis: “Get the women of the land and you will have it for Christ, but what efforts are we putting forth in this direction...Here is a wide field for which we need women.”

One of the clearest examples of how strong the “Nevius” spirit was in the Presbyterian mission comes from a *Korean Repository* article written by W.D. Reynolds.⁴² In this article “The Native Ministry,” Reynolds begins by making the observation and the theological statement that the “Gospel seed has been sown in all kinds of soil; in favored localities, watered by the dews of the Spirit, it has sprouted well and God is giving the increase.” Reynolds’ point is that when the Seed is allowed to take root in local soil the church is strong, growing “...straight towards Heaven and send[ing] out great branches till it covers the whole land.” When the church needs foreign props, it is a weak church. Reynolds moves from the three-self to his own six-self concept. “A self-supporting, self-governing, self-propagating native Church demands the development of a native ministry, self-sacrificing, self-reliant, self-respecting.” Reynolds is still using Nevius (eleven years after it was written) as a text for mission. He quotes from chapter 2 when speaking about native workers: “Don’t employ him as a preacher or evangelist on foreign pay, if you can help it...Don’t send him to America to be educated...Don’t train him in any way that tends to lift him far above the level of the people among whom he is to live and labor.” Then there is another comment on education that seems to illustrate that the earlier comments about the change in policy regarding education was generally understood by all. “As Korean Christians advance in culture and modern civilization, raise the standard of education of the native ministry. Seek to keep his education sufficiently in advance of the average education of his people to secure respect and prestige, but not enough ahead to excite envy or a feeling of separation.” Reynolds leaves no doubt about his primary concern for a strong Korean church. “A Korean ministry for a Korean Church should be our motto; no namby-pamby, half-foreignized mercenary ministry for an invertebrate mass of jelly-fish Christians.”

⁴¹ Protestant missionaries working in South Asia realized that it was nearly impossible to reach the women because of the harems and zenanas. Thus, women were recruited specifically to do work among women. As a result, the movement of “women’s work for woman” was one of the great missionary developments of the 19th century. (See: “Woman’s Work for Woman” in *The Encyclopedia of Missions*, ed. by Edwin Munsell Bliss, 1891. This is the largest article in the *Encyclopedia*: 44 pages.) Nevius decided that this was not exactly the case in China. “The common assertion that heathen women cannot be evangelized through the instrumentality of men is certainly not universally true in China. Facts prove the contrary.” (p. 44 of 1958 edition of *The Planting and Development of Missionary Churches*).

⁴² This is from a May 1896 article (pp 199-202).

6. Reformed It may seem strange to talk about the prevalence of Reformed doctrine in these early Presbyterian missionaries, but as we read their letters and brief articles sent back to the *Missionary Review of the World* and published locally in the *Korean Repository* it is obvious that Reformed doctrine, with an interesting emphasis upon the Holy Spirit is developing in the Presbyterian mission. We read many obvious references to God's Providential care and the need to be willing to accept God's leading, even though they may be praying for the opposite of what happens. There are also plenty of references we could find to the depravity or lostness of the Koreans without Christ. All of this would be expected of Presbyterians, if not also of Reformed Baptists, Congregationalists and Anglicans. What is of note for our purposes is the emphasis upon the Holy Spirit and spiritual experience. Some of this language and theology may have been brought to Korea from the revivals and New Side Presbyterianism in America. It appears, though that the experiences of the Holy Spirit in Korea did change some of the thinking of our pioneers. In a letter of November 27, 1887 Underwood is so overwhelmed by the response to the preaching and a recent evening meeting that he exclaims, "What hath God wrought?" The church at that time had 25, three more had applied for baptism and Underwood (as often he did) asks for more workers, "tempered with the Christian Spirit."

Then in a letter dated December 22, 1888 Underwood is once again overwhelmed by the response, and is moved to praise as he writes to Ellingwood in New York.

I just want to tell you about the service today. I do wish you could have dropped in and seen us. It would indeed have done your heart good to have seen the evidence we had today that the Lord is with us. Our chapel room was full scarcely a vacant seat in the room. About 50 Koreans were present. With heart and soul they all joined in singing the Korean version of "Before Jehovah's Awful Throne" and then 11 young men stood up and before the whole assembly professed faith in Christ and their determination, God helping them, to follow him. It was to us all indeed a solemn season as they knelt and in the name of the Father, Son and Holy Ghost received the seal of their faith and thus witnessed for their master. It rejoices us much that the Lord has called so many to know Him as theirs already, that in as short a time so many have come out on the Lord's side...The Spirit of God does indeed seem to be moving the hearts of the people and the members of the church seem deeply stirred.

The event must have been moving because Underwood cuts his letter short and sends it off and another missionary writes that very evening about the events.

This is not a "Board" letter, it is just me to yourself as a personal friend and advisor. If I say that in beginning I shall write more freely, and comfortably. My heart is full tonight. Mr. Underwood has just been home after a Korean service held this Saturday night for final examinations of applicants for baptism. Ten of them were boys from the orphanage and two or three men who have been boarding...

This provides the context for the evening that deeply impressed the missionaries concerning the work of the Spirit in the lives of Koreans. Both the numbers of people seeking baptism and the strength of their convictions were overwhelming. In the 1894 article by Underwood on “Korea To-Day”⁴³ he tells the story of “Little Yi” who believed that Jehovah would heal his little brother, even after the family had given up all hope and placed him in his burial clothes. The boy was revived, and Little Yi became a great evangelist. This made quite an impression upon Underwood; it is the most detailed story in his report. Reynolds also had a language about the Holy Spirit and Spiritual power that strikes a similar note. Twice in his article on “The Native Ministry,” he talked about the need for the church to be led by, “Holy Ghost men, Koreans on fire with zeal for the souls of their countrymen. The Spirit’s work going before, accompanying and following upon men’s work...” W.L. Swallen, whom, along with Graham Lee, Underwood recruited from McCormick Seminary seems to have been such a “Holy Ghost” man himself.

But there is something for which we are even still more thankful. This has been the happiest year of our life. The happiest because in it we have received the blessing we so long have craved. The pentecostal filling of the Holy Spirit. “We are strengthened with might by his Spirit in the inner man, according to the riches of his Glory;” “Filled with all the fullness of God” and “abiding in Him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us”...This is not self-praise, but is praising Him. Not self-glory, but glorying in the cross of our blessed Saviour.

In typical Pentecostal fashion, Swallen is so overwhelmed that he just overflows with praise language, quoting scripture for four lines. The later revivals which occurred are easier to understand when we recognize that the experience and the expectation of the missionaries were already so predisposed.

Postscript The Korea missional strategy which our pioneers developed became firmly imbedded in the theology, ecclesiology and experience of the missionaries and church leaders in Korea. As we have discussed, this is due, in large part to the pioneering work of Underwood, Moffett and others. Moffett became quite the strategist in mission, even attending the *World Missionary Conference* in 1910 in Edinburgh. He was sent years later, in 1926, to attend missionary conferences in China and to meet with missionaries and church leaders. His report sent back to Robert E. Speer in New York is worth its weight in gold (for the missiologist, at least).⁴⁴ Of particular note is his observation that mission in China had become a modern and natural endeavor. There was no longer, “the certain assurance of victory—the deep conviction that they are entrusted with a supernatural message which is backed by the power of God...” Moffett goes on to explain, “I was intensely disappointed to find such a splendid body of men, possessed of

⁴³ September, 1894, *Missionary Review of the World*, pp. 658-663.

⁴⁴ Of particular interest is the contrast between the “three-self principles” which had become the common practice in Korea, and the large institutions and large percentage of paid nationals in China. Moffett was clearly troubled by this.

a real desire to accomplish their mission, yet so shaken by the currents of modern thought...[who] advocate a modern emphasis which is upon the fruits of Christianity rather than upon Christianity itself, with its supernatural spiritual blessings...”⁴⁵ On one level we can read this uncritically as an old pre-fundamentalist, revivalist missionary who is having trouble accepting the “new, modern” mission. And yet, Moffett was not troubled by these issues in Korea for in Korea they had retained such a “spiritual and supernatural” religion while developing indigenous churches not needed American dollars. China was different. I believe that we need to see that the three-self concept and the reliance on a “supernatural” Christianity, a faith that trusts God to work in every soil, are related. Without the spiritual conviction, one must provide props, or support (to use Swallen’s words). Moffett saw that the two were related and thus his nine page letter is dominated by three-self concerns framed in a belief that, “The supreme need in the missionary body is a renewal of faith and deep conviction.” Power determines strategy.

⁴⁵ Letter from Samuel A. Moffett, December 8, 1926 to Robert E. Speer, p. 2. This letter is from the transcribed letters of Samuel A. Moffett in the collection of letters of Samuel Hugh and Eileen Moffett. Appreciation is given to Eileen Moffett for making these letters available to the author.

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